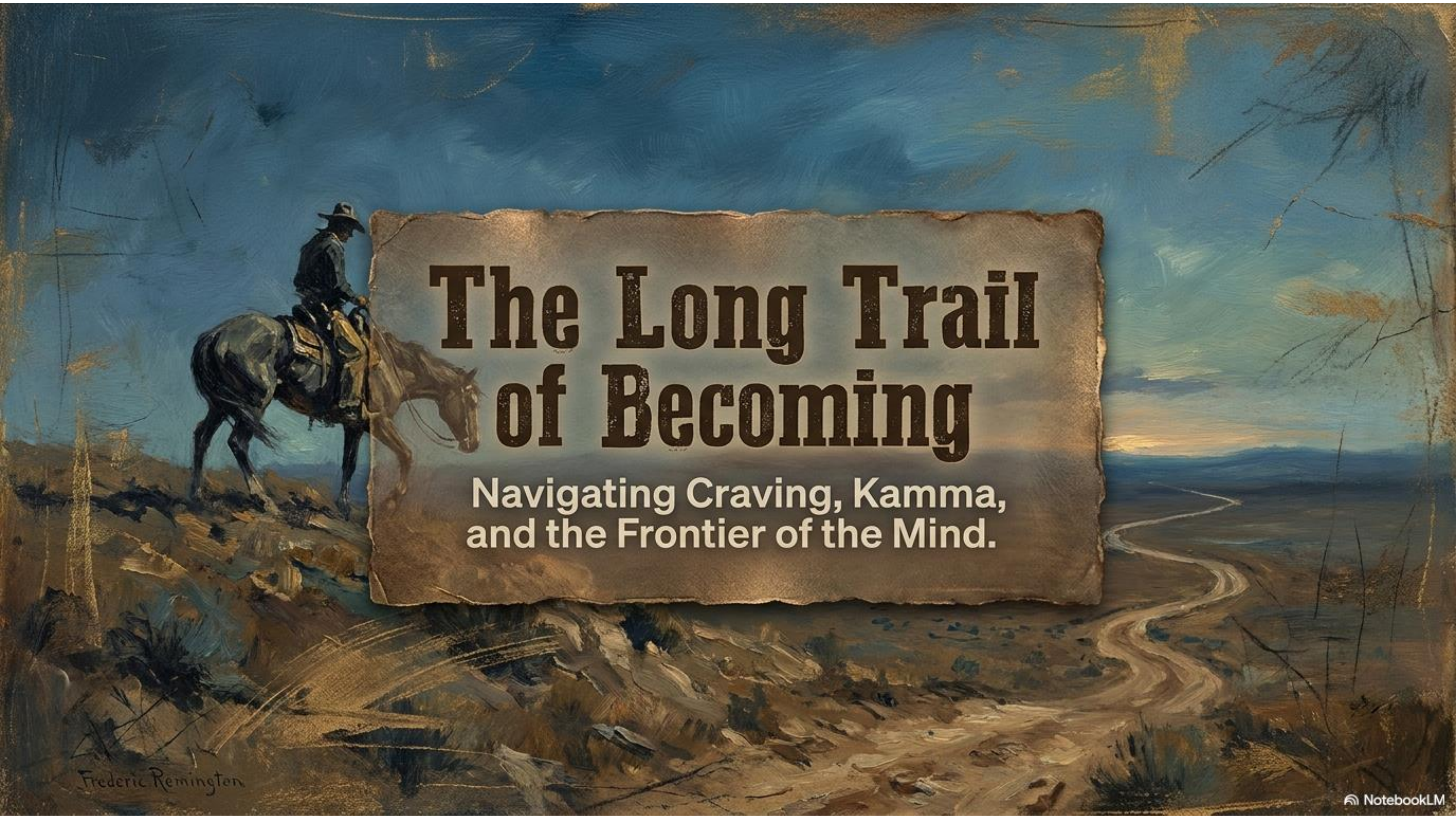


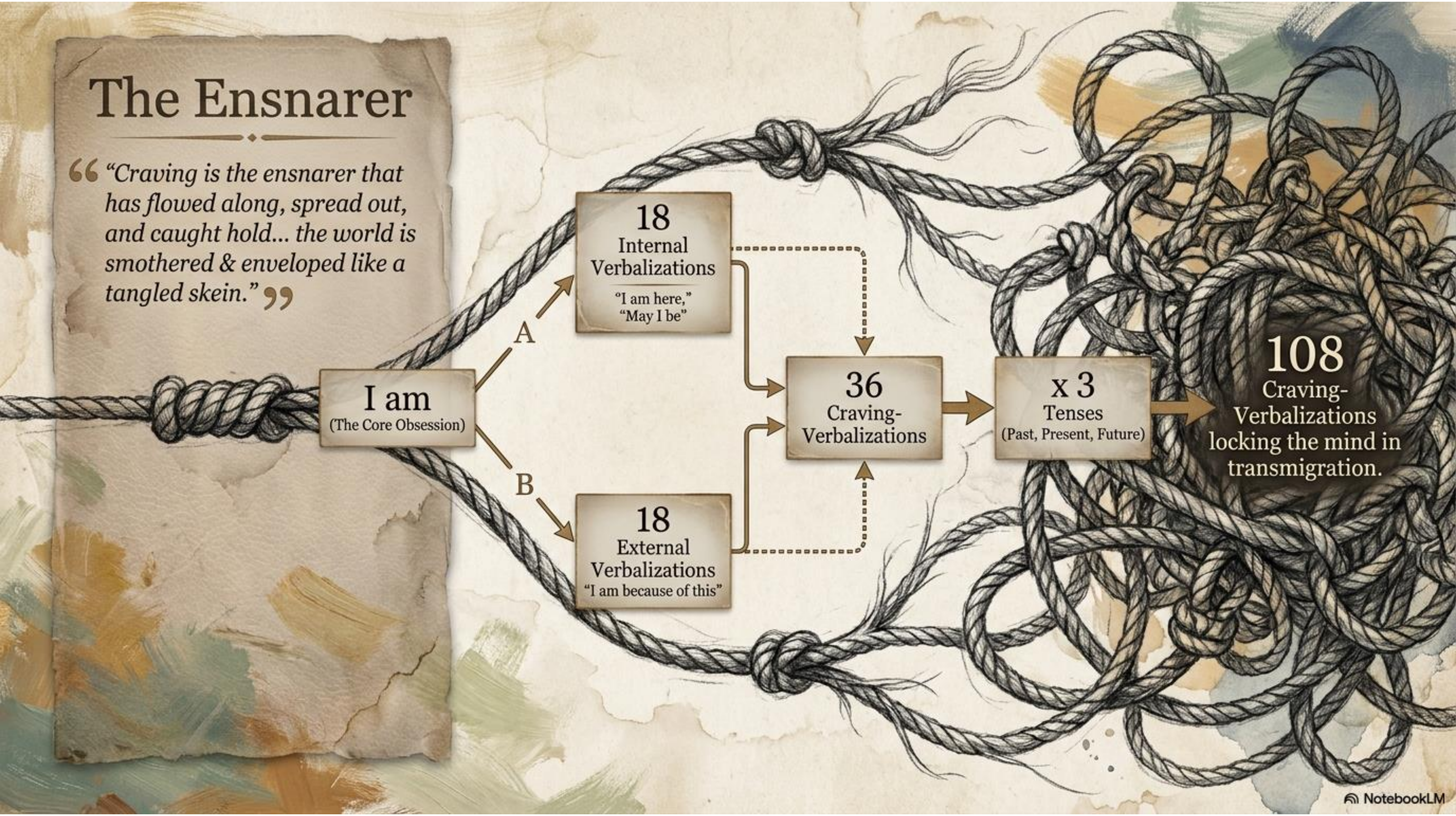
Frederic Remington

The Long Trail of Becoming

Navigating Craving, Kamma, and the Frontier of the Mind.

The Ensnarer

> “Craving is the ensnarer that has flowed along, spread out, and caught hold… the world is smothered & enveloped like a tangled skein.”



I am
(The Core Obsession)

A

18
Internal Verbalizations
“I am here,”
“May I be”

B

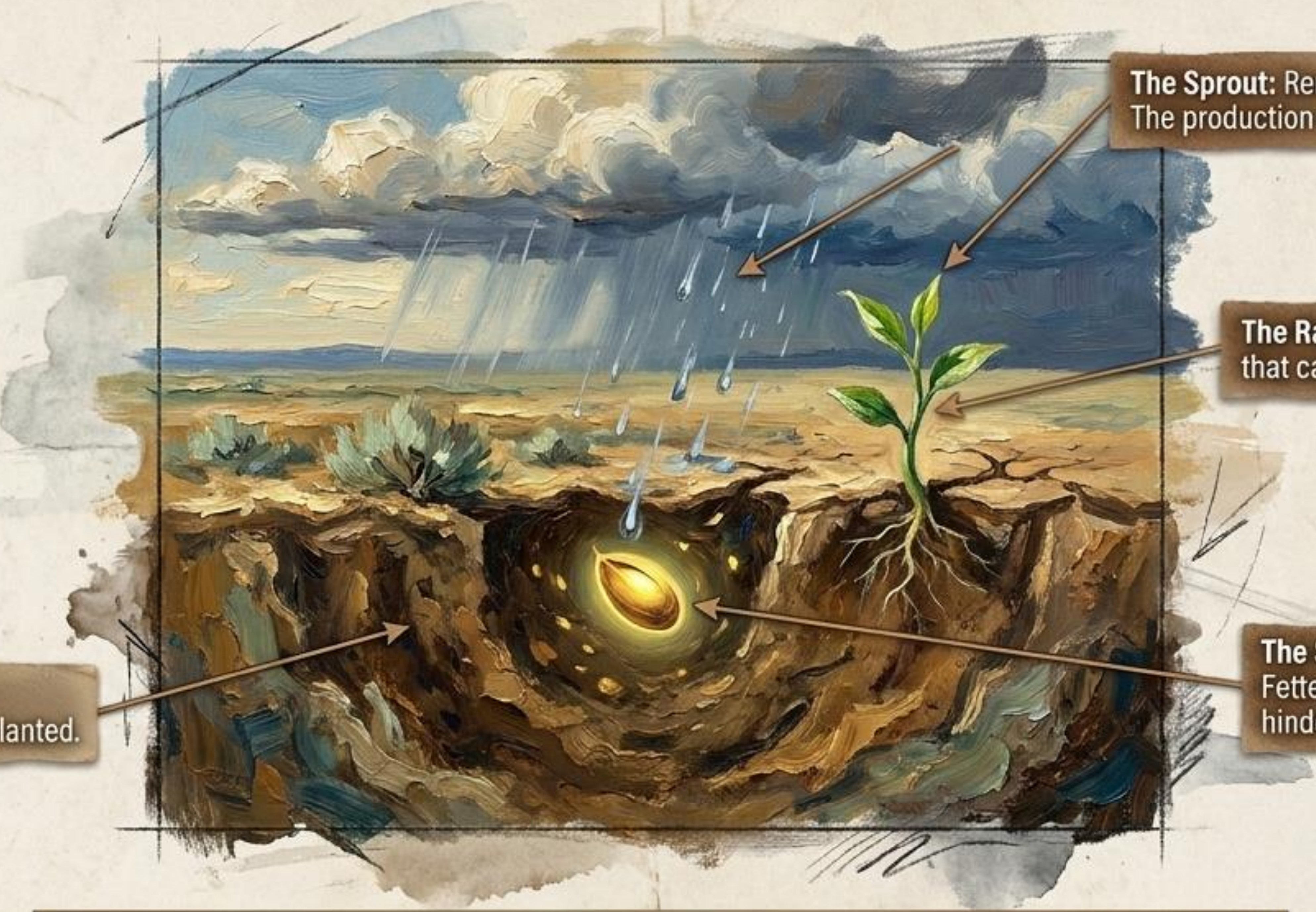
18
External Verbalizations
“I am because of this”

36
Craving-Verbalizations

x 3
Tenses
(Past, Present, Future)

108
Craving-Verbalizations locking the mind in transmigration.

The Agriculture of Existence



The Sprout: Renewed Becoming. The production of future existence.

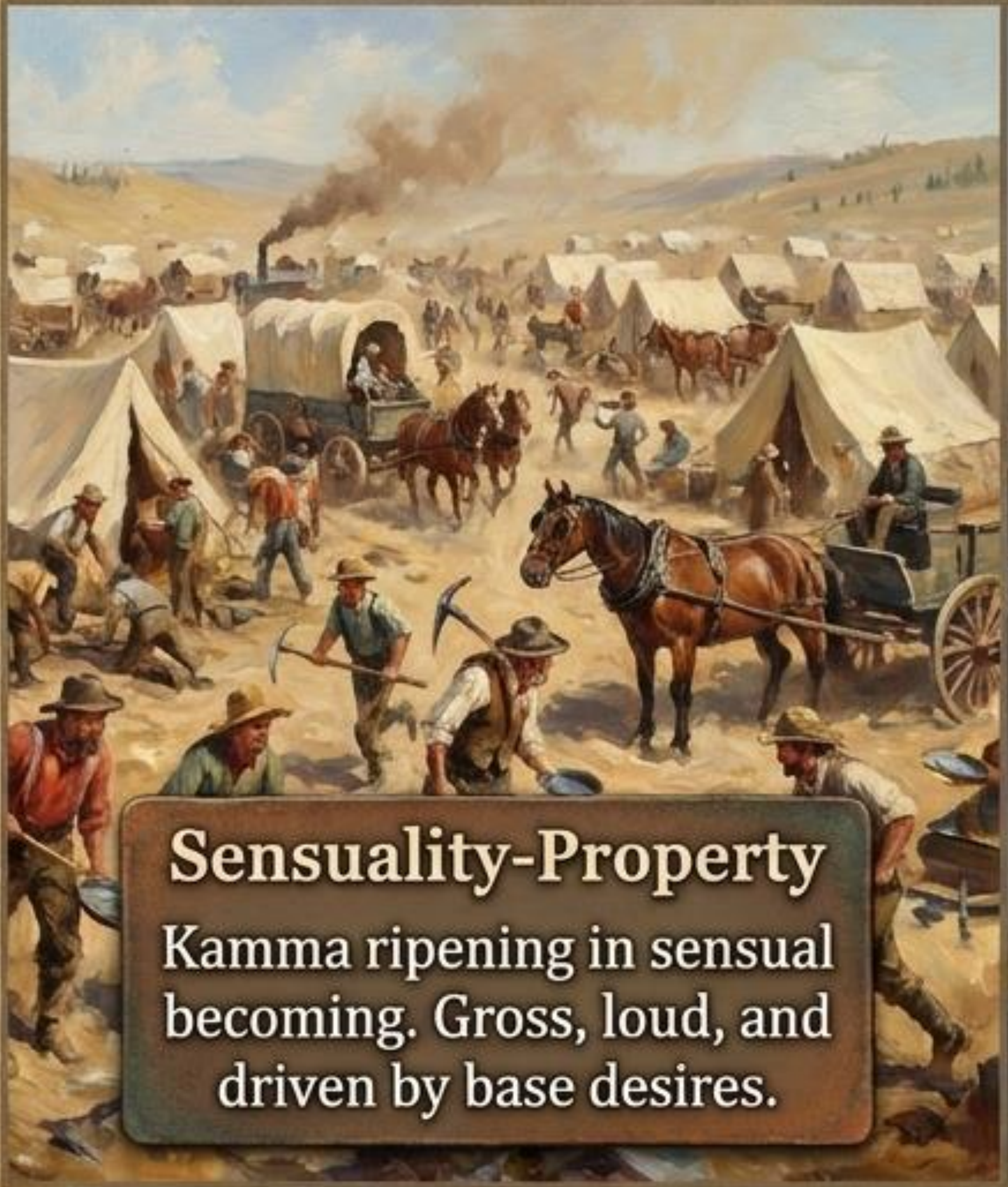
The Rain: Craving. The moisture that causes the seed to germinate.

The Seed: Consciousness. Fettered by craving and hindered by ignorance.

The Soil: Kamma (Action). The field where seeds are planted.

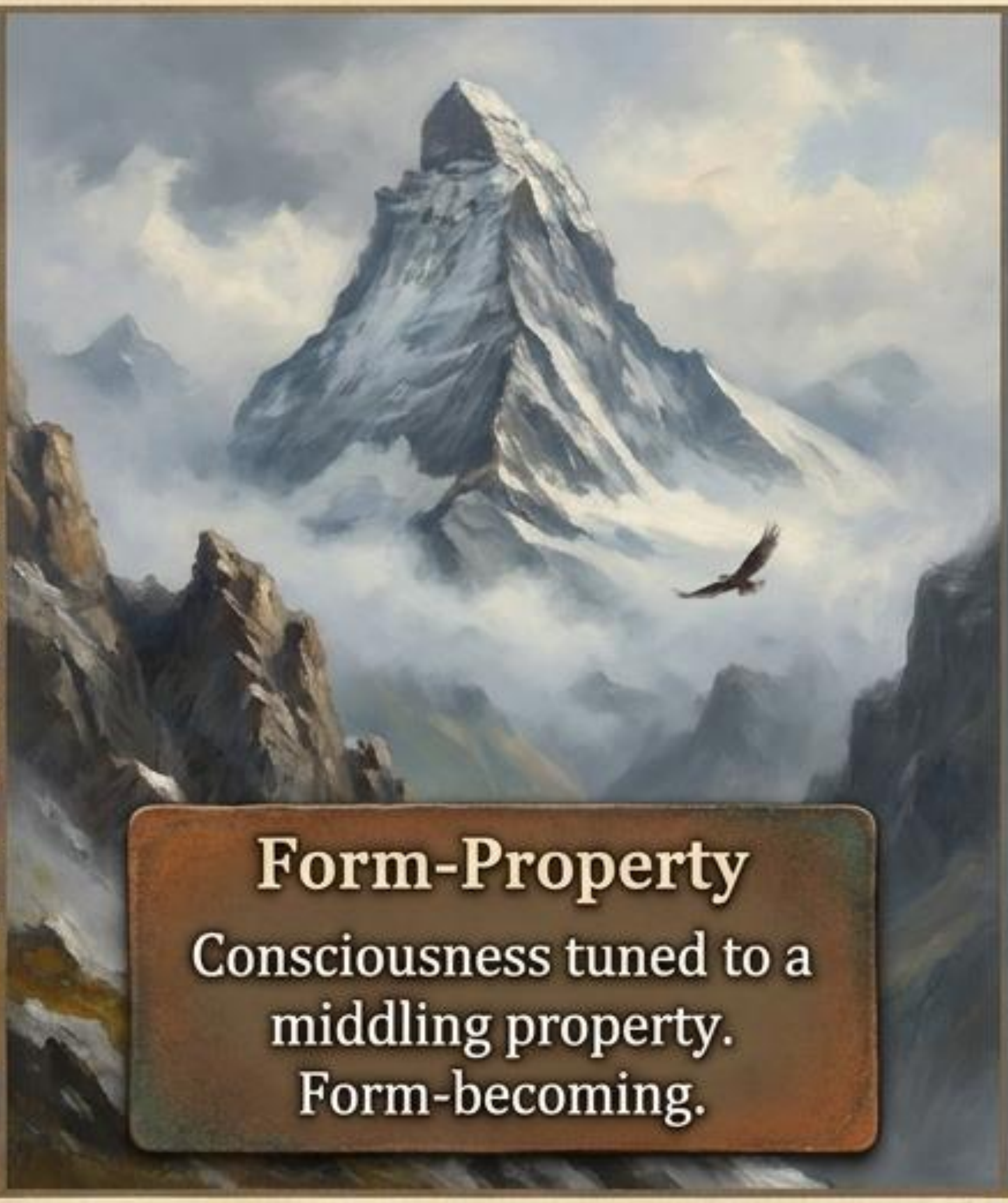
Thus kamma is the field, consciousness the seed, and craving the moisture. Thus there is the production of renewed becoming in the future.

The Three Territories of Becoming



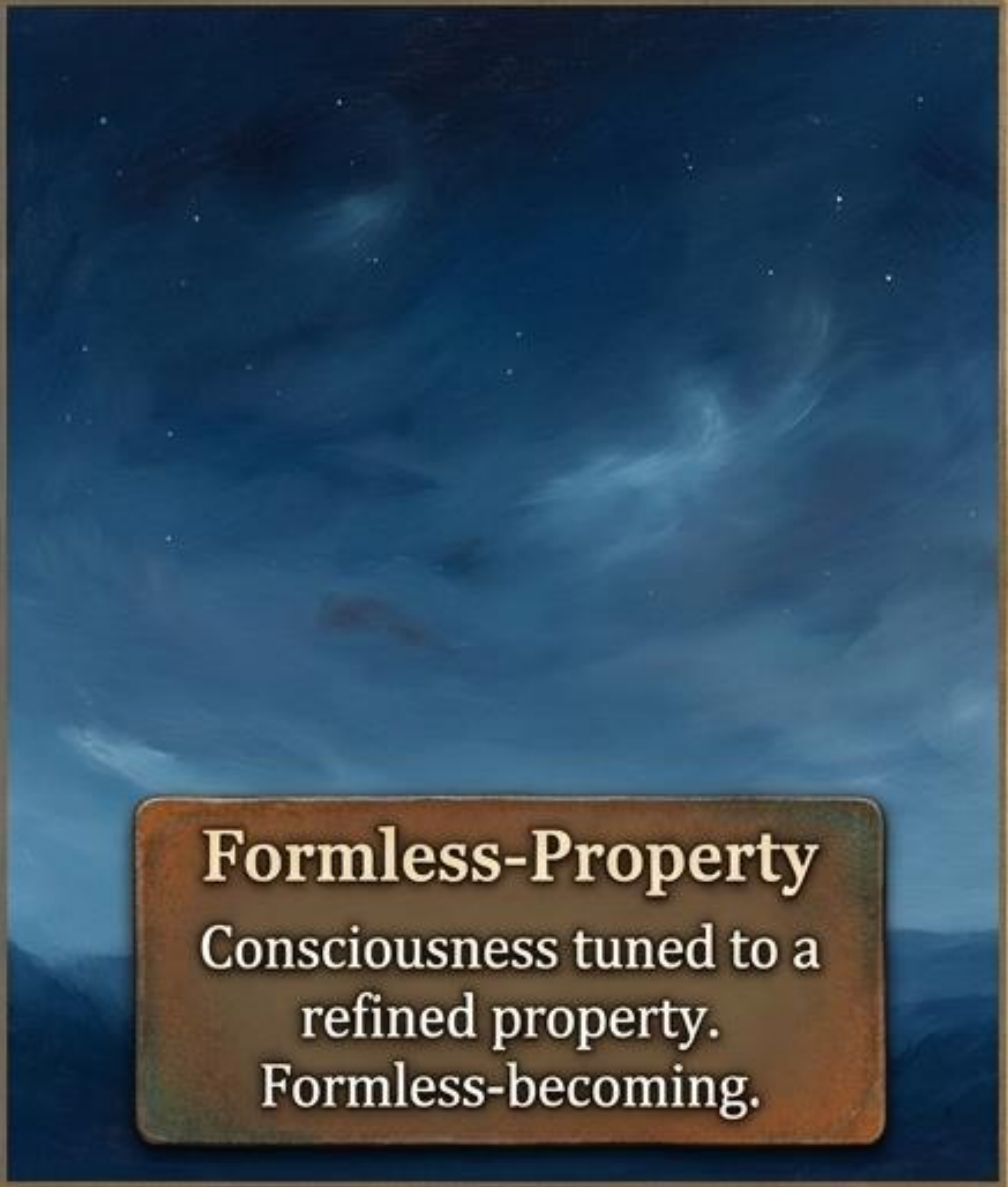
Sensuality-Property

Kamma ripening in sensual becoming. Gross, loud, and driven by base desires.



Form-Property

Consciousness tuned to a middling property. Form-becoming.

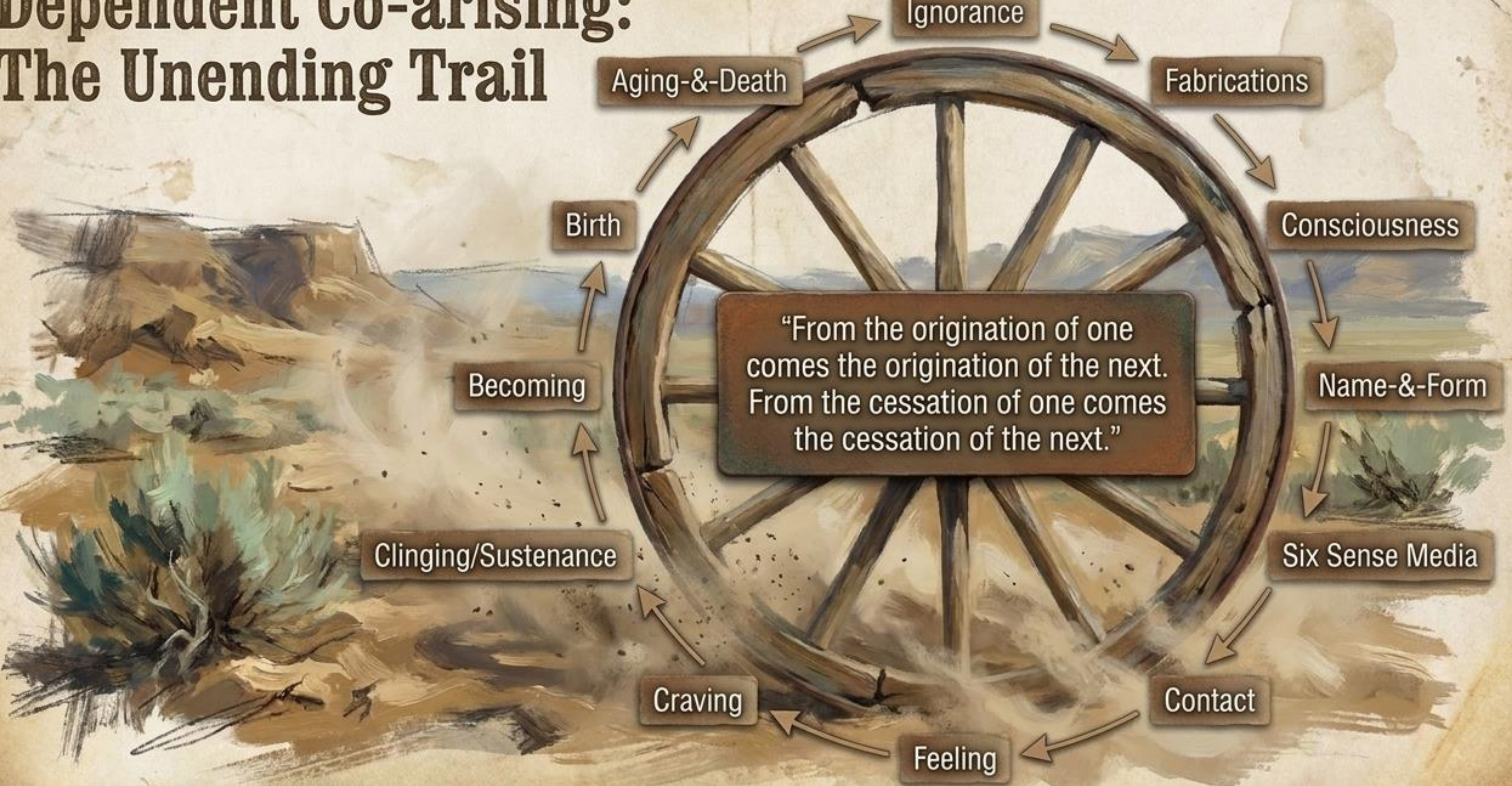


Formless-Property

Consciousness tuned to a refined property. Formless-becoming.

All three are domains of the same cycle. True escape requires going beyond them all.

Dependent Co-arising: The Unending Trail



Ignorance

Fabrications

Consciousness

Name-&-Form

Six Sense Media

Contact

Feeling

Craving

Clinging/Sustenance

Becoming

Birth

Aging-&-Death

"From the origination of one comes the origination of the next. From the cessation of one comes the cessation of the next."

Provisions for the Trail (The Four Nutriments)

Four nutriments maintain beings who have come to be, driven by the origination of craving.

Physical Food: Gross or refined sustenance.

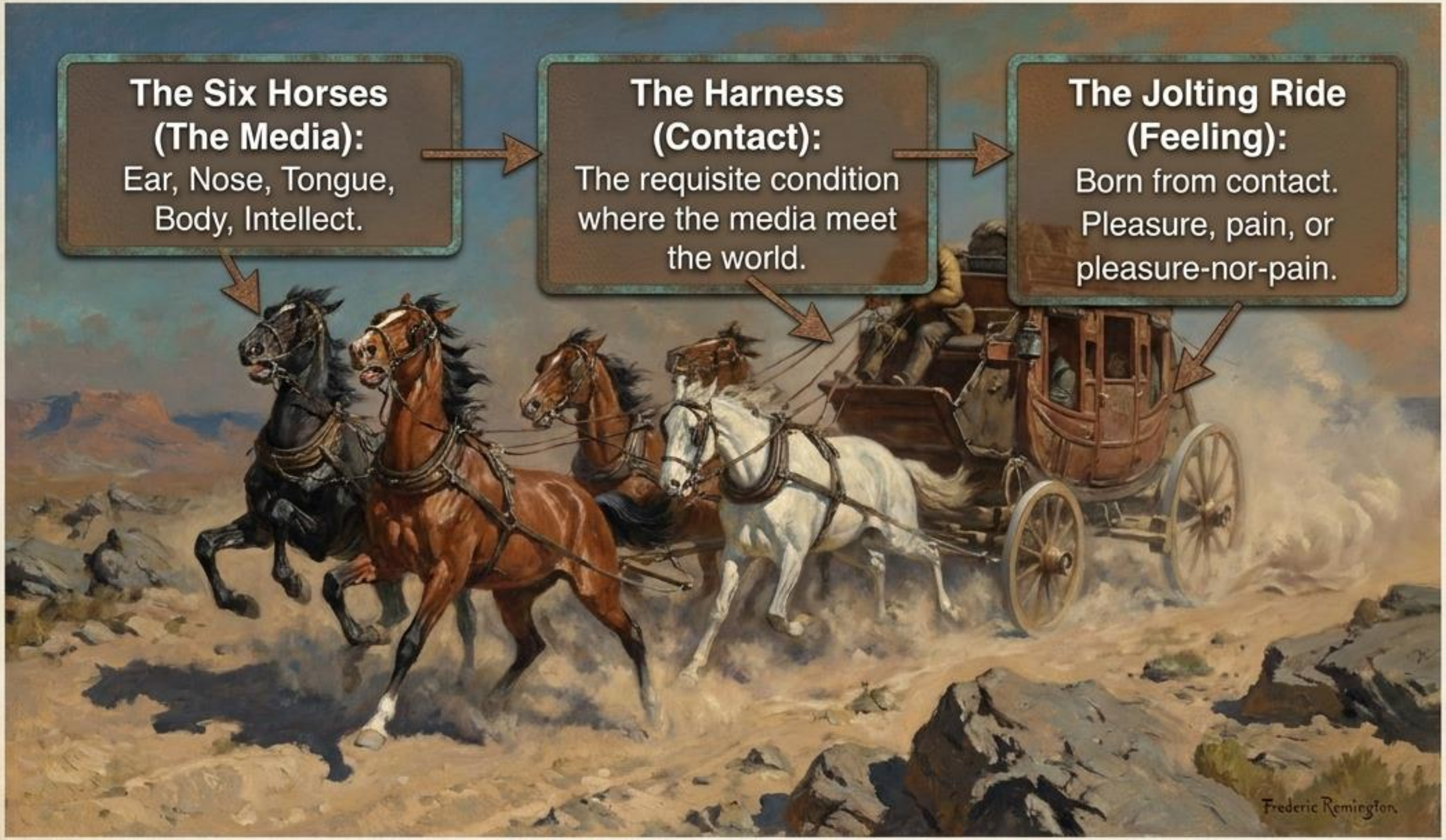
Intellectual Intention: Directing the mind's focus.

Contact: Sensory interaction with the world.

Consciousness: The awareness that requires support to persist.

The way of practice leading to the cessation of these nutriments is the Noble Eightfold Path.

Taming the Wild: The Six Sense Media



The Six Horses (The Media):
Ear, Nose, Tongue, Body, Intellect.

The Harness (Contact):
The requisite condition where the media meet the world.

The Jolting Ride (Feeling):
Born from contact. Pleasure, pain, or pleasure-nor-pain.

They all experience the world through repeated contact at the six sense media.
When a monk discerns the origination, ending, allure, drawbacks of, & emancipation from the six sense media, he discerns what is higher than all of this.

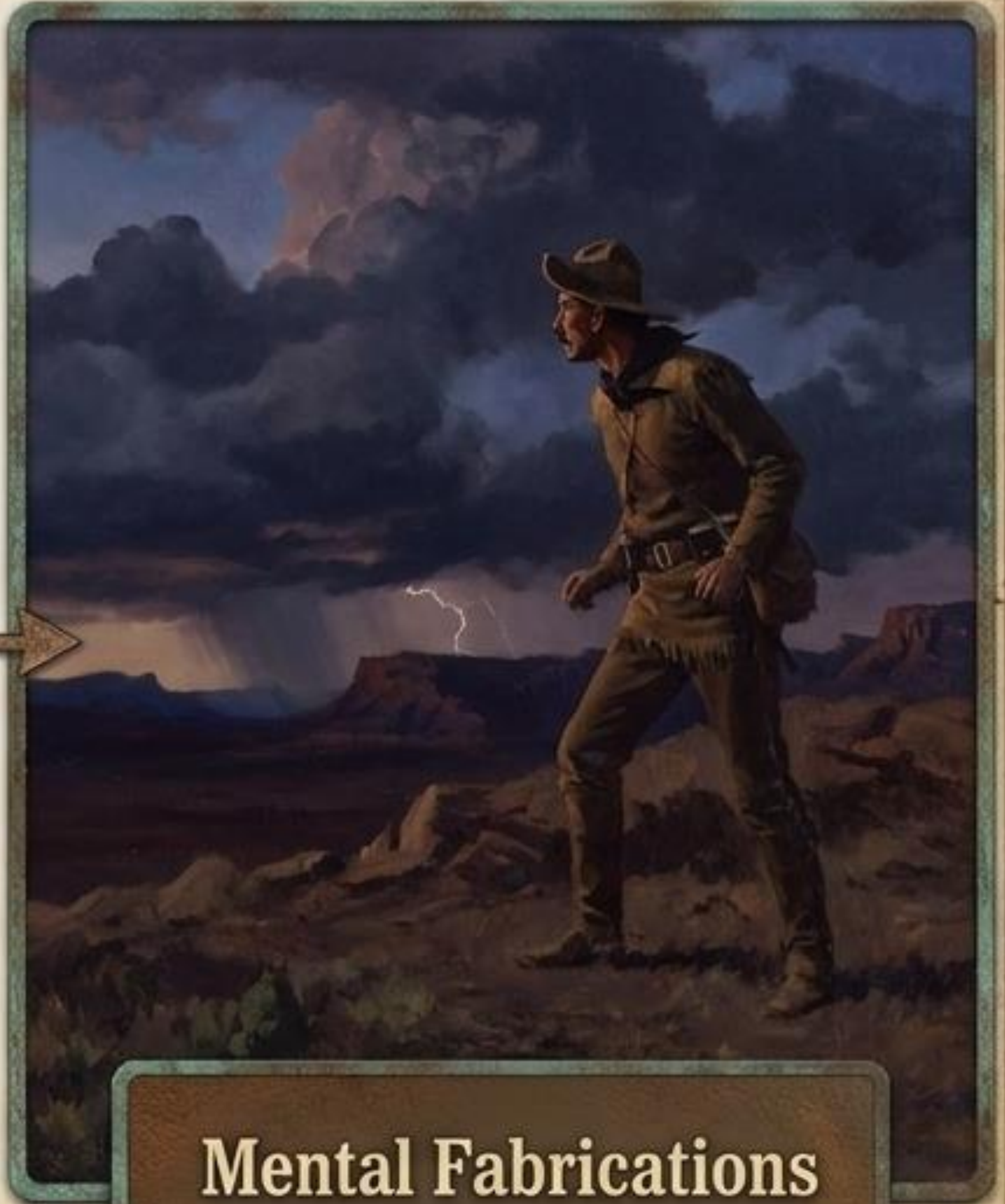
The Engine of Action: The Three Fabrications

Bodily Fabrications

In-&-out breaths are bodily; tied up with the body.

Verbal Fabrications

Having first directed one's thoughts and made an evaluation, one then breaks out into speech.



Mental Fabrications

Perceptions & feelings are mental; tied up with the mind.

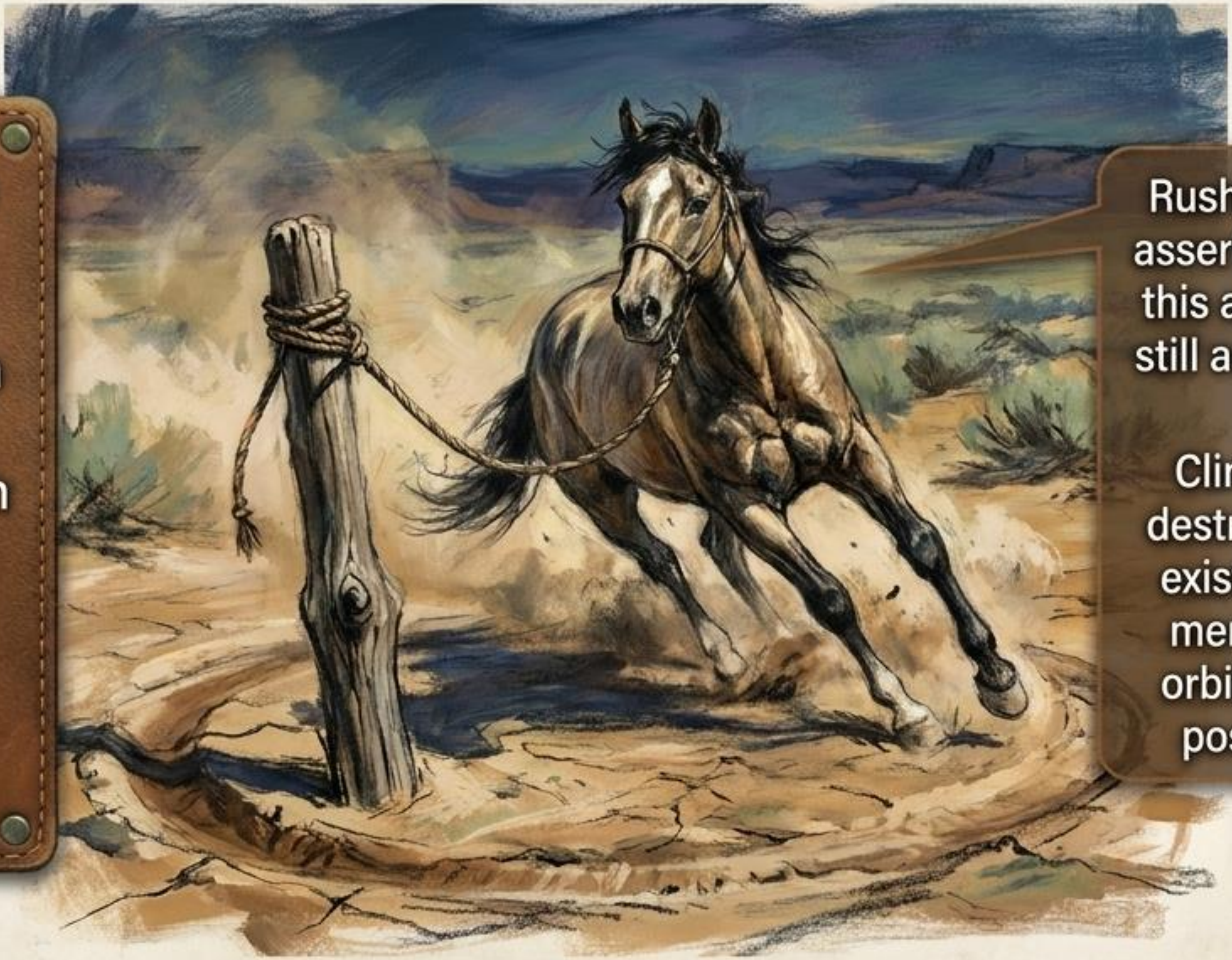
Reading the Tracks (Discerning Right View)

The Unskillful Path	The Skillful Path
Roots: Greed, Aversion, Delusion.	Roots: Lack of greed, lack of aversion, lack of delusion.
Actions: Taking life, stealing, sexual misconduct, lying, divisive/harsh speech, covetousness, ill will, wrong views.	Actions: Abstaining from harm, right views.

When a disciple discerns these, having entirely abandoned passion-obsession and uprooted the view-&-conceit obsession ‘I am’… he has put an end to suffering & stress right in the here-&-now.

The Hitching Post (The Trap of Non-Becoming)

“Just as a dog, tied by a leash to a post, keeps running and circling around that very post; in the same way, these contemplatives—through fear of self-identity, through disgust for self-identity—keep running & circling around self-identity.”



Rushing ahead to assert “I will not be this after death” is still an assertion of a self.

Clinging to the destruction of the existing being is merely another orbit around the post of "I am."

Navigating the Polarities of the World

The Adherers: All Exists.

Devas & humans who enjoy and delight in becoming. They adhere to the cycle.

The Seers / Middle Way: Mere stress arising and passing away.

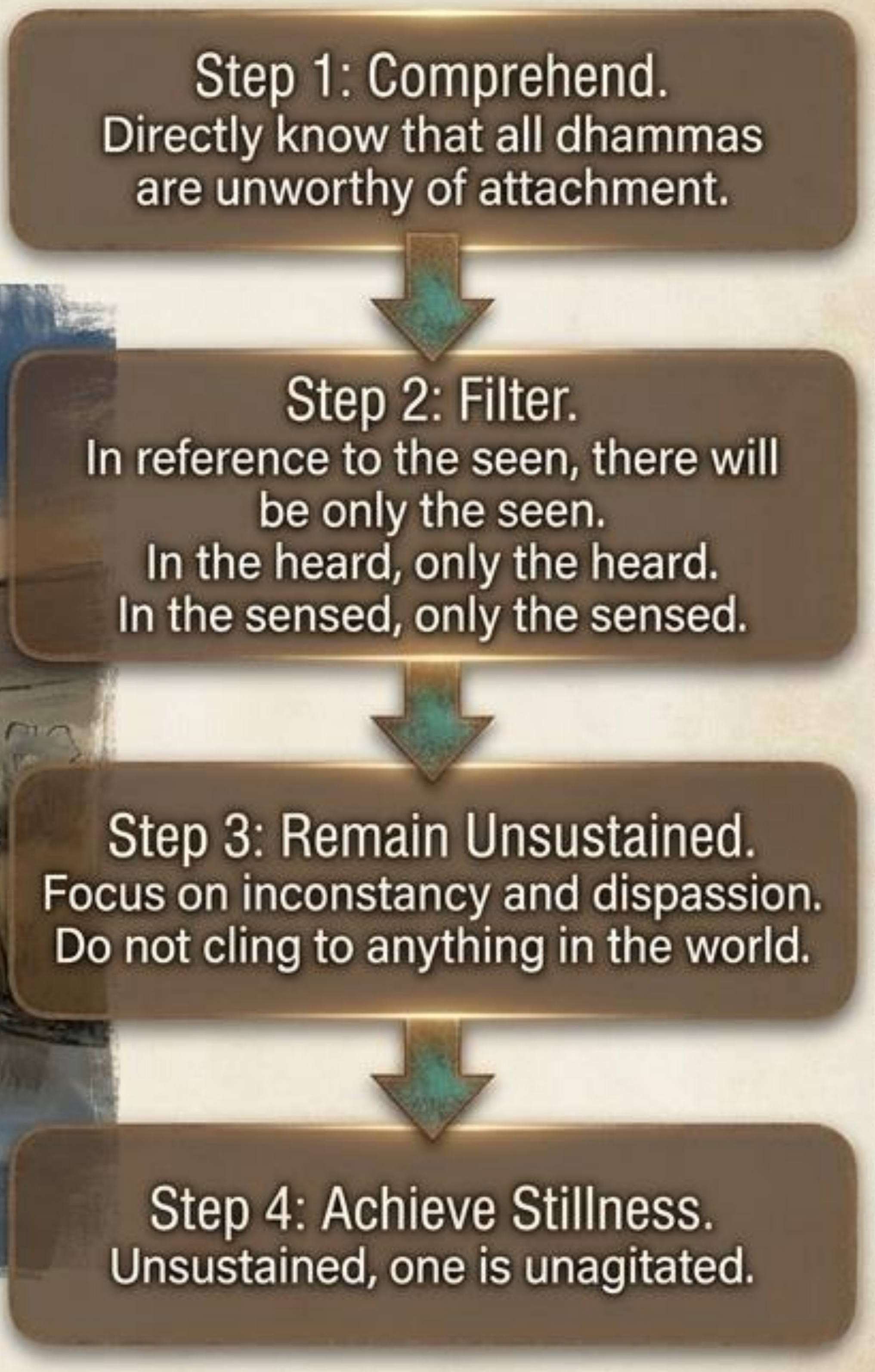
Avoiding both extremes. Seeing what has come to be, practicing for disenchantment, dispassion, and cessation.

The Slippers: All Doesn't Exist.

Horrified and disgusted with becoming, they relish non-becoming and annihilation. They slip right past the truth.

Dropping the Reins: The Practice of Dispassion

When there is only the seen in reference to the seen, there is no 'you' in connection with that. This is the end of stress.



Step 1: Comprehend.
Directly know that all dhammas are unworthy of attachment.

Step 2: Filter.
In reference to the seen, there will be only the seen.
In the heard, only the heard.
In the sensed, only the sensed.

Step 3: Remain Unsustained.
Focus on inconstancy and dispassion.
Do not cling to anything in the world.

Step 4: Achieve Stillness.
Unsustained, one is unagitated.

Nibbuti (Unbinding)

“Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.”

- The Tathāgata discerns what is higher.
- He does not grasp at that act of discerning.
- Because he is not grasping at it, unbinding is experienced right within.
- Through a total lack of clinging and sustenance, he is completely released.

The Architecture of Liberation

The Trap
(Craving)

Ignorance -> Fabrications -> Craving -> Sustenance -> Becoming. The 108 verbalizations that ensnare the mind.

The Result
(Stress)

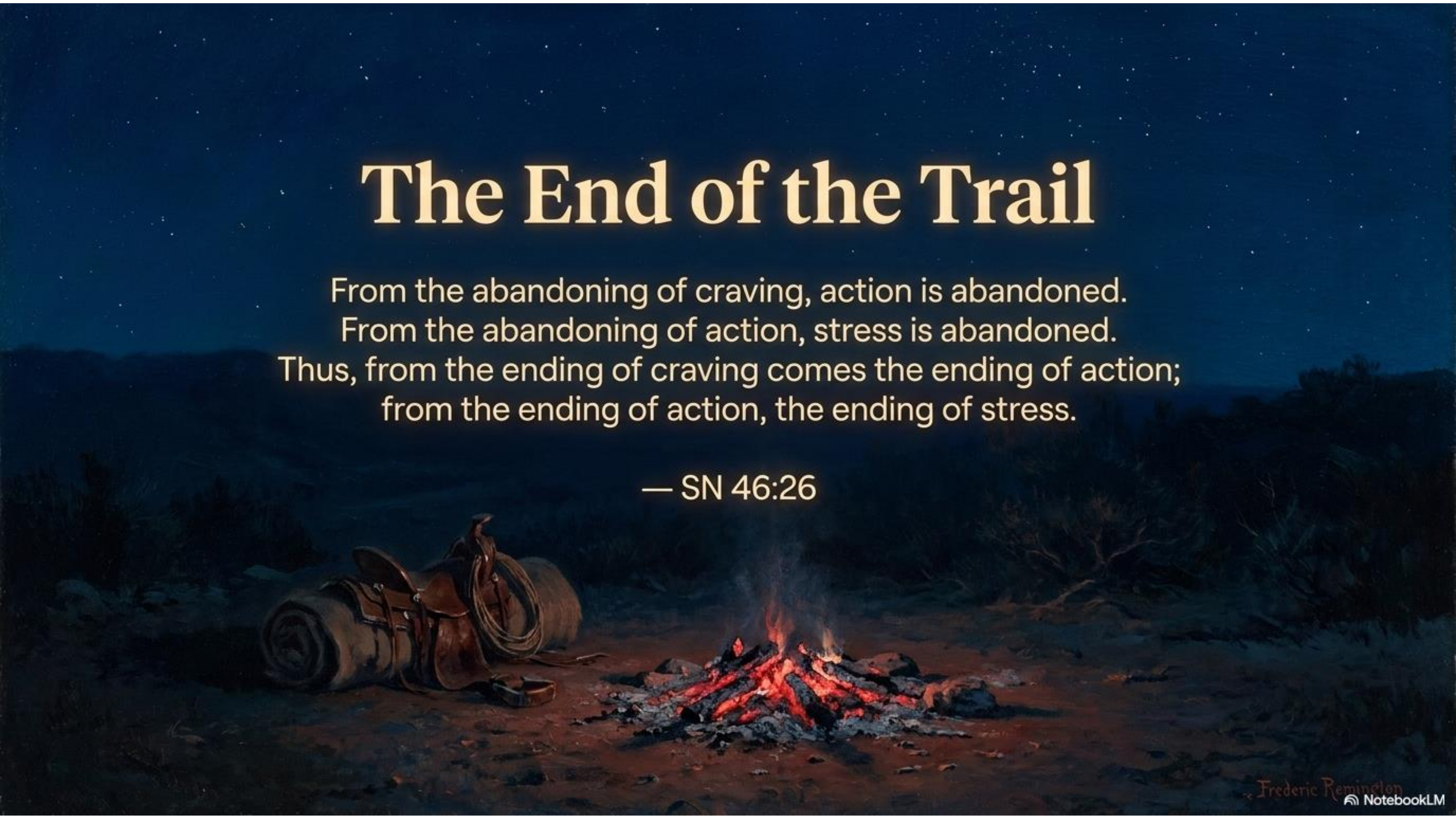
Birth, Aging, Death, Sorrow, Lamentation, Pain, Distress, and Despair.

The Tool
(Right View)

Discerning the skillful from the unskillful. Seeing the origination and cessation of the world as it has come to be, without falling into the extremes of existence or non-existence.

The Escape
(The Noble Eightfold Path)

Dispassion, cessation, relinquishment, and unbinding.



The End of the Trail

From the abandoning of craving, action is abandoned.
From the abandoning of action, stress is abandoned.
Thus, from the ending of craving comes the ending of action;
from the ending of action, the ending of stress.

— SN 46:26

RIGHT RESOLVE (SAÑKAPPA)

The Architecture of Intention and the Escape from Affliction

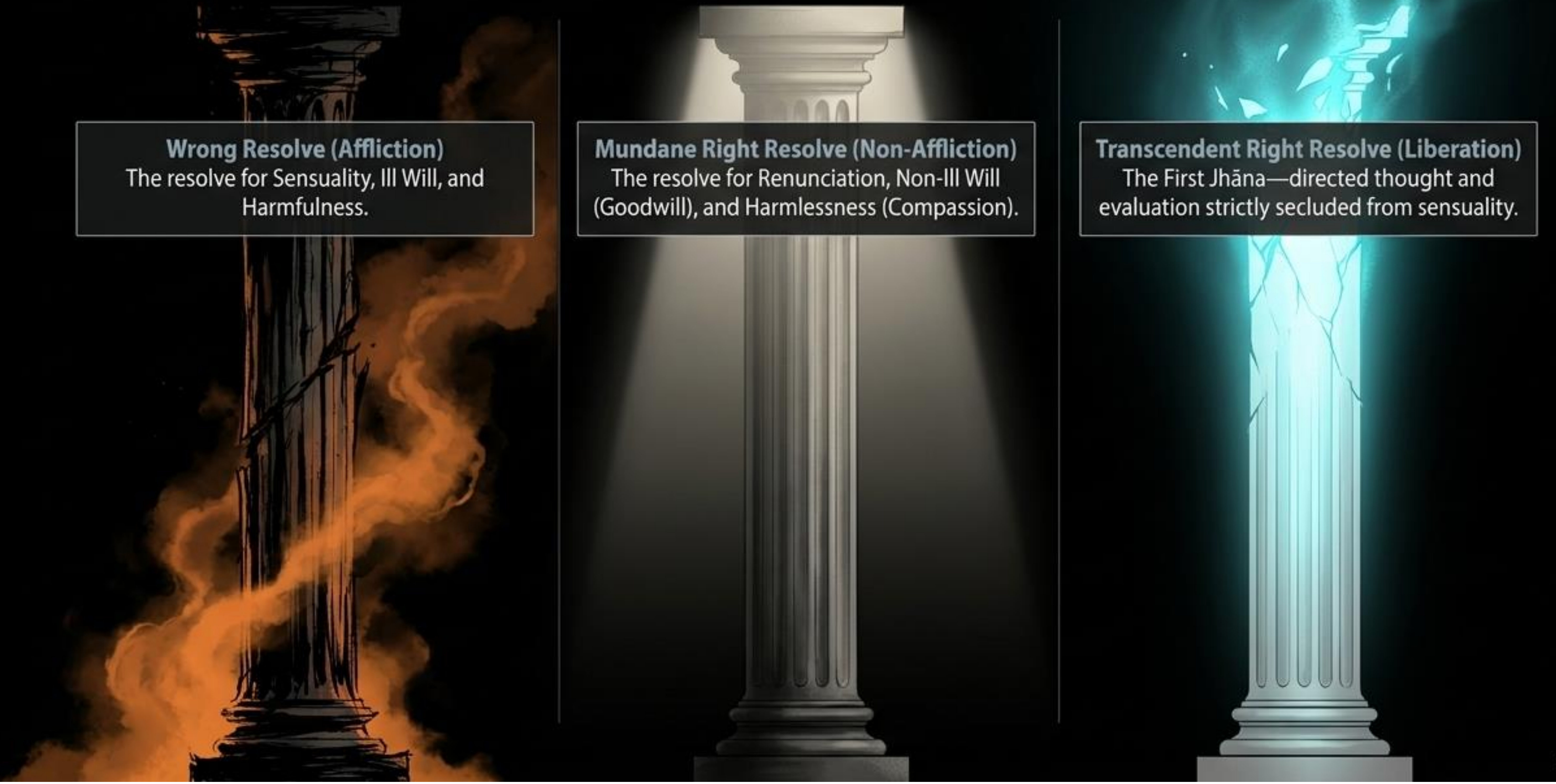
Right View is the map. Right Resolve is the plan of action.

The Map (Right View):
Analyzes the landscape of kamma, action, and the roots of suffering.

The Plan (Right Resolve):
The will and determination to navigate that landscape without causing affliction.

The Feedback Loop:
The Plan decides what information to look for on the Map; the Map updates the reality of the Plan.

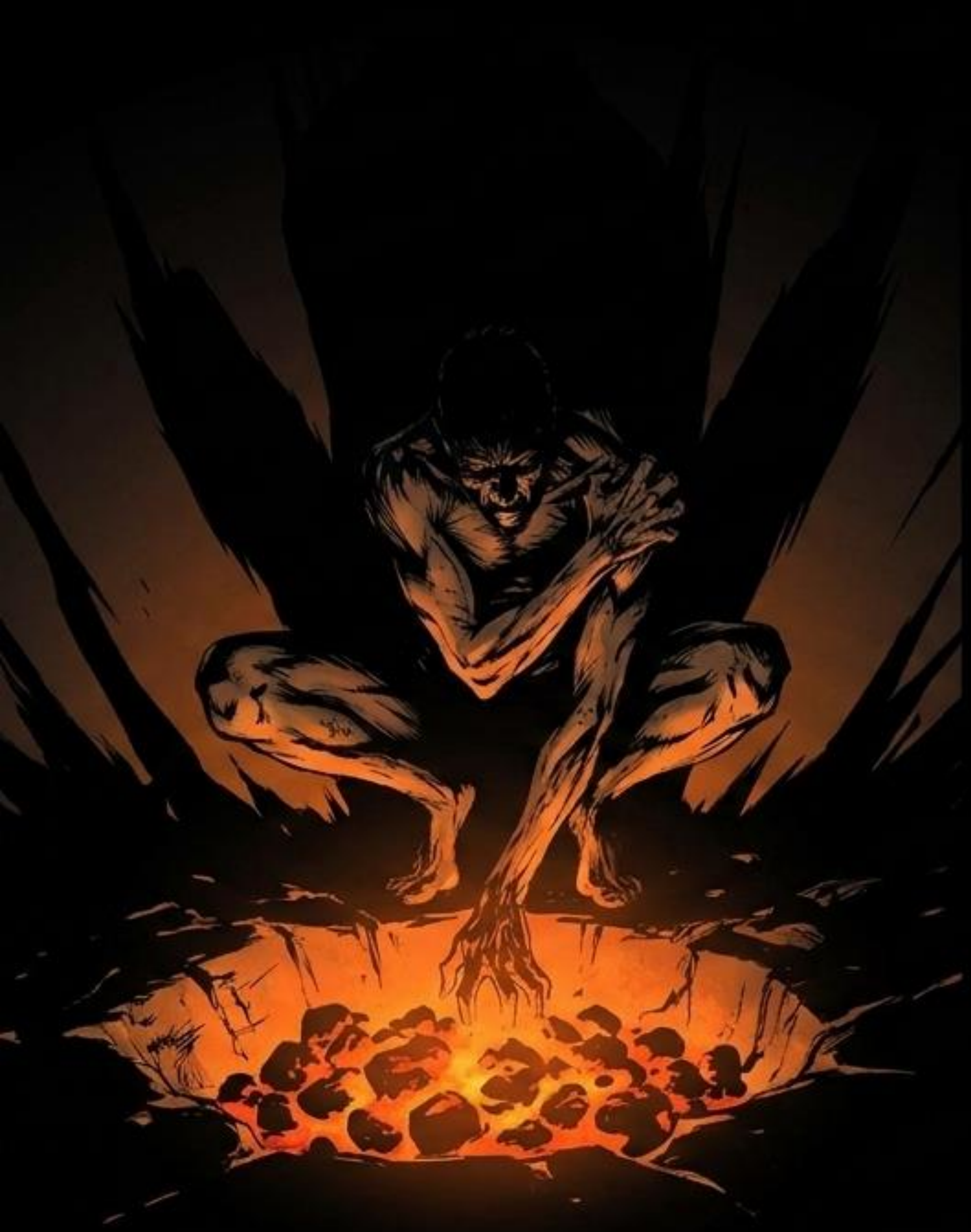
The Three Dimensions of Intention



Wrong Resolve (Affliction)
The resolve for Sensuality, Ill Will, and Harmfulness.

Mundane Right Resolve (Non-Affliction)
The resolve for Renunciation, Non-Ill Will (Goodwill), and Harmlessness (Compassion).

Transcendent Right Resolve (Liberation)
The First Jhāna—directed thought and evaluation strictly secluded from sensuality.

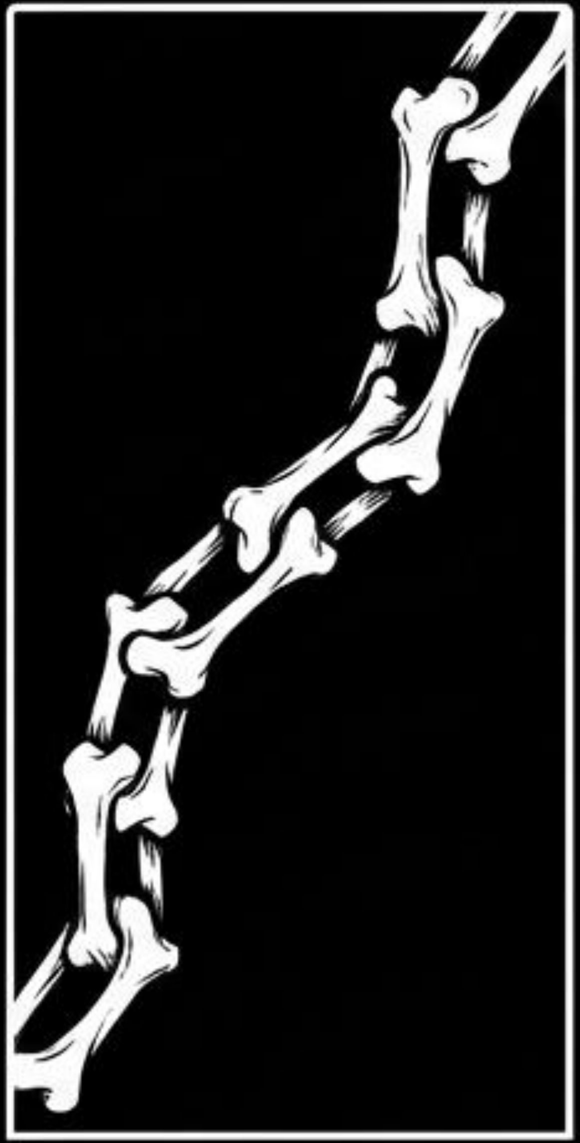


Sensuality is the passion for the plan, not the object.

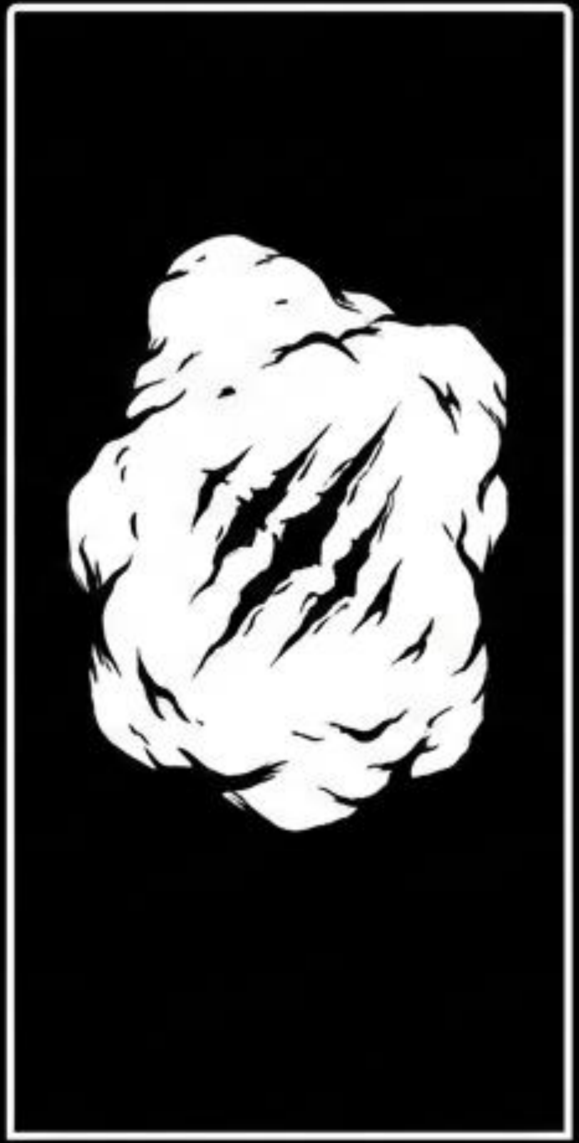
- **The Illusion of the Itch:** Sensuality is not the objects of the world (forms, sounds, aromas). The beautiful things remain exactly as they are.
- **The True Sickness:** Sensuality is the passion for our resolves and plans regarding those objects.

- **The Skewed Perception:** Like a leper feeling twisted relief from cauterizing wounds over a fire, the craving mind feels a ″modicum of enjoyment’ while actively burning itself.

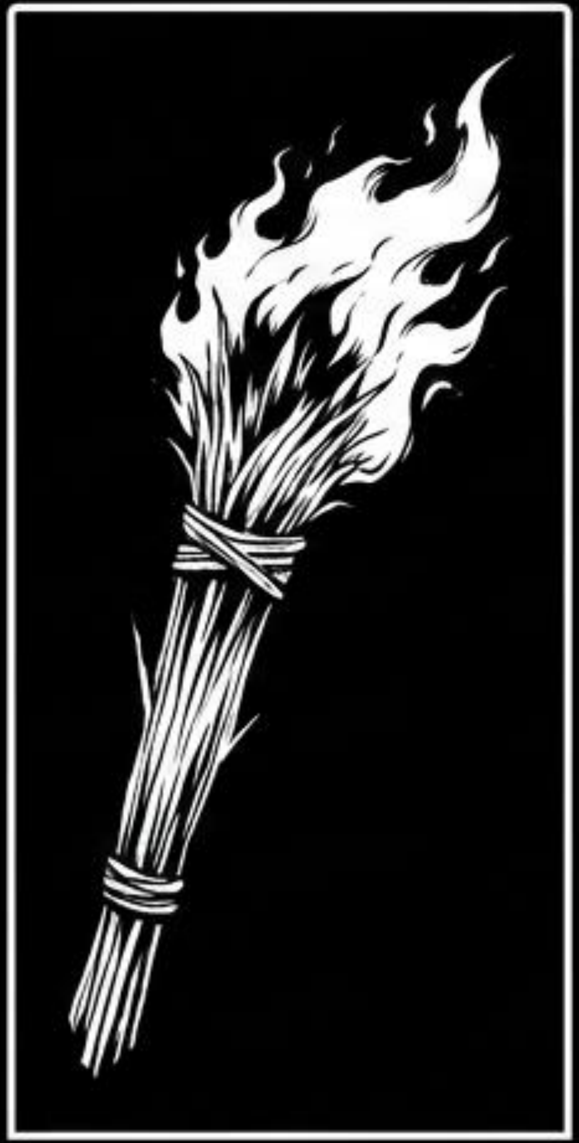
The Inevitable Trajectories of Sensual Craving



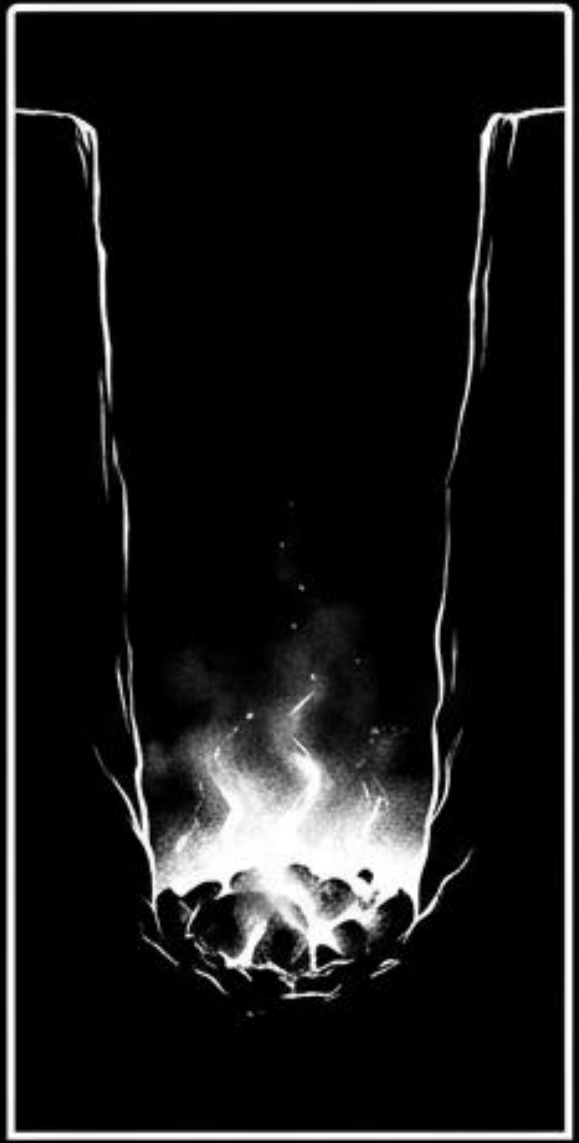
Chain of Bones:
Weariness and vexation
with no real nourishment.



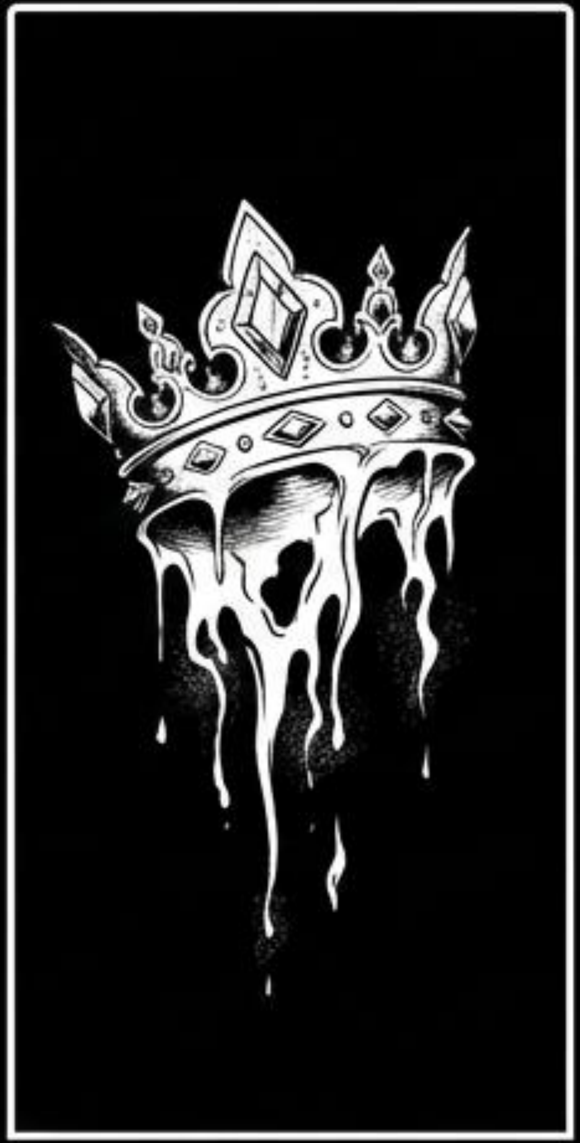
Lump of Flesh:
Drawing violent, fatal
attacks from others.



Grass Torch:
Burning the very hand
of the one who holds it.



Pit of Embers:
Dragged toward
death-like pain by our
own desires.



Borrowed Goods:
A fleeting illusion,
inevitably stripped away
by the true owners.

Renunciation is the escape velocity from affliction.

Strategic Escape: Renunciation is not deprivation; it is the active resolve to abandon craving because of its inevitable kammic links to stress, conflict, and profound loss.

Rejecting the Bait: As Sister Subhā noted, “gold and silver don’t buy awakening.” Worldly accumulation is a terrifying vulnerability—a cracked boat taking on water.
Renunciation is bailing out the boat to reach the far shore.

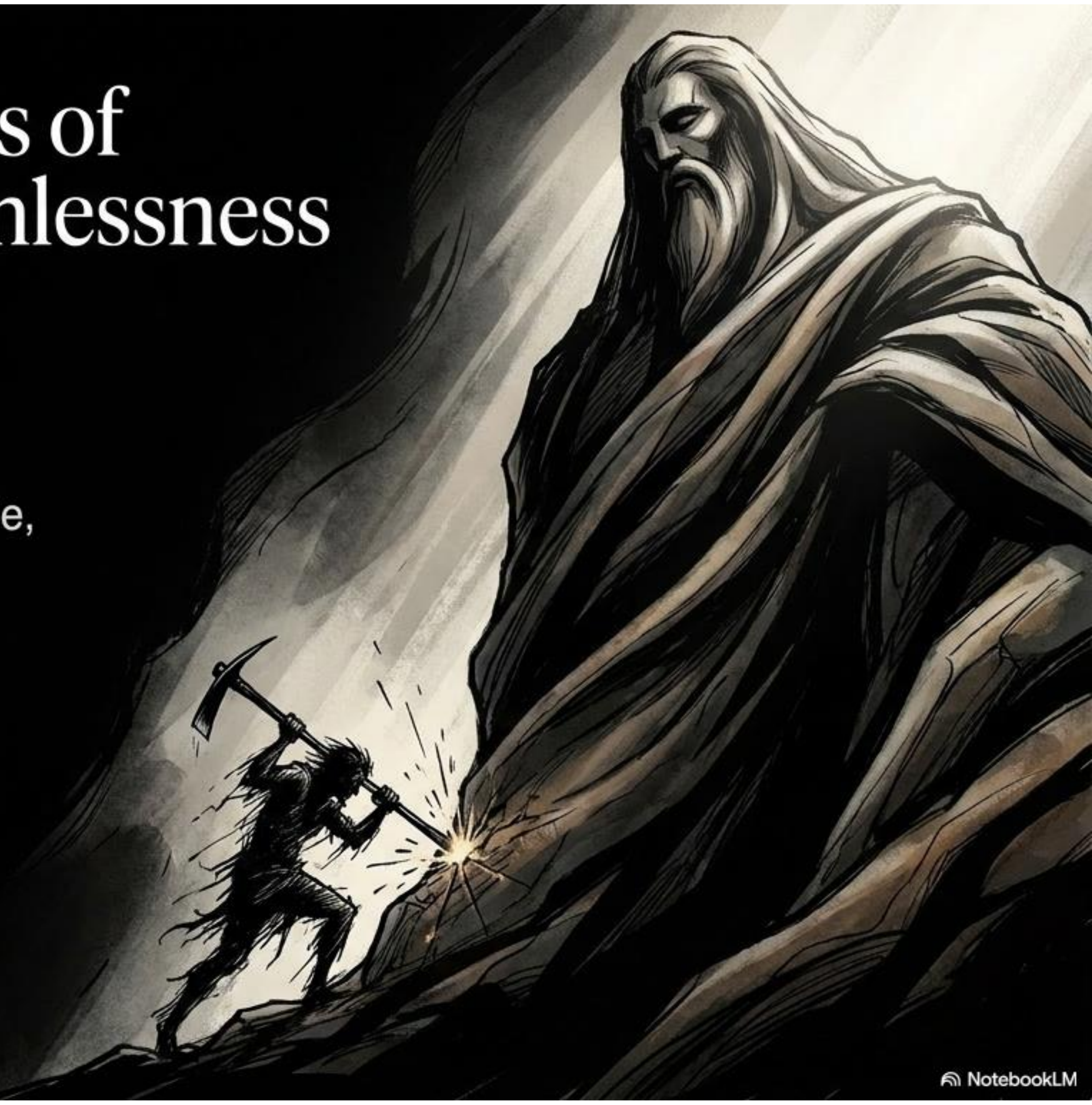
The Twin Cravings for Destruction

Ill Will (Craving for Non-becoming): The psychological demand for annihilation. The thought: "May these beings be killed, crushed, or not exist at all."

The Kamma of Destruction:
To crave the destruction of another's happiness immediately brings about a state of suffering for the one who craves.

Harmfulness (Craving for Becoming):
The desire for prolonged suffering. Hoping beings who are already in a state of misery remain in that state.

The Sublime Attitudes of Non-Ill Will and Harmlessness

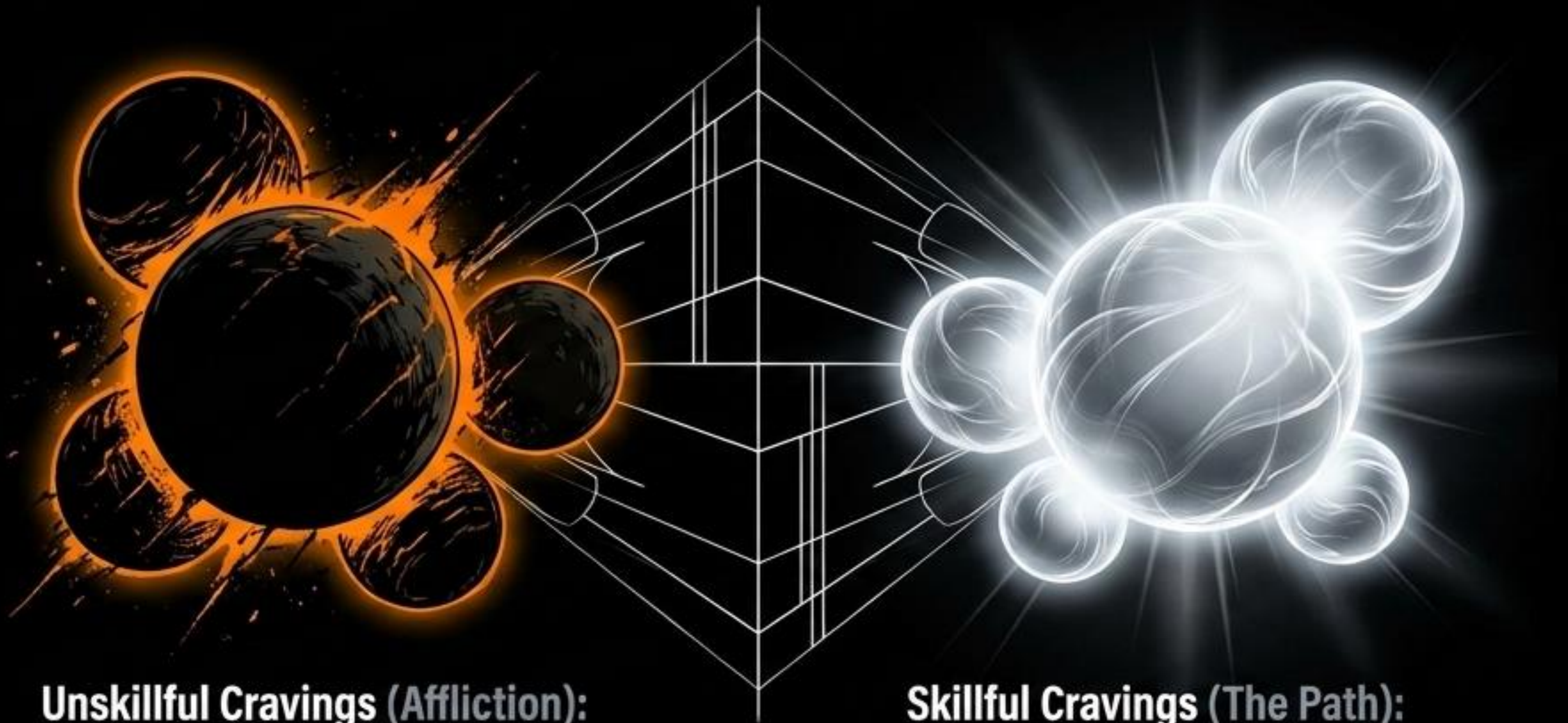


Goodwill (Non-Ill Will):
A vast, measureless wish for beings to be free from animosity, oppression, and trouble, and to look after themselves with ease.

Compassion (Harmlessness):
What goodwill feels the moment it encounters suffering. It is the active, protective desire for that suffering to end.

Like the great earth, these attitudes absorb hostility without being diminished.

Using Skillful Craving to End Craving

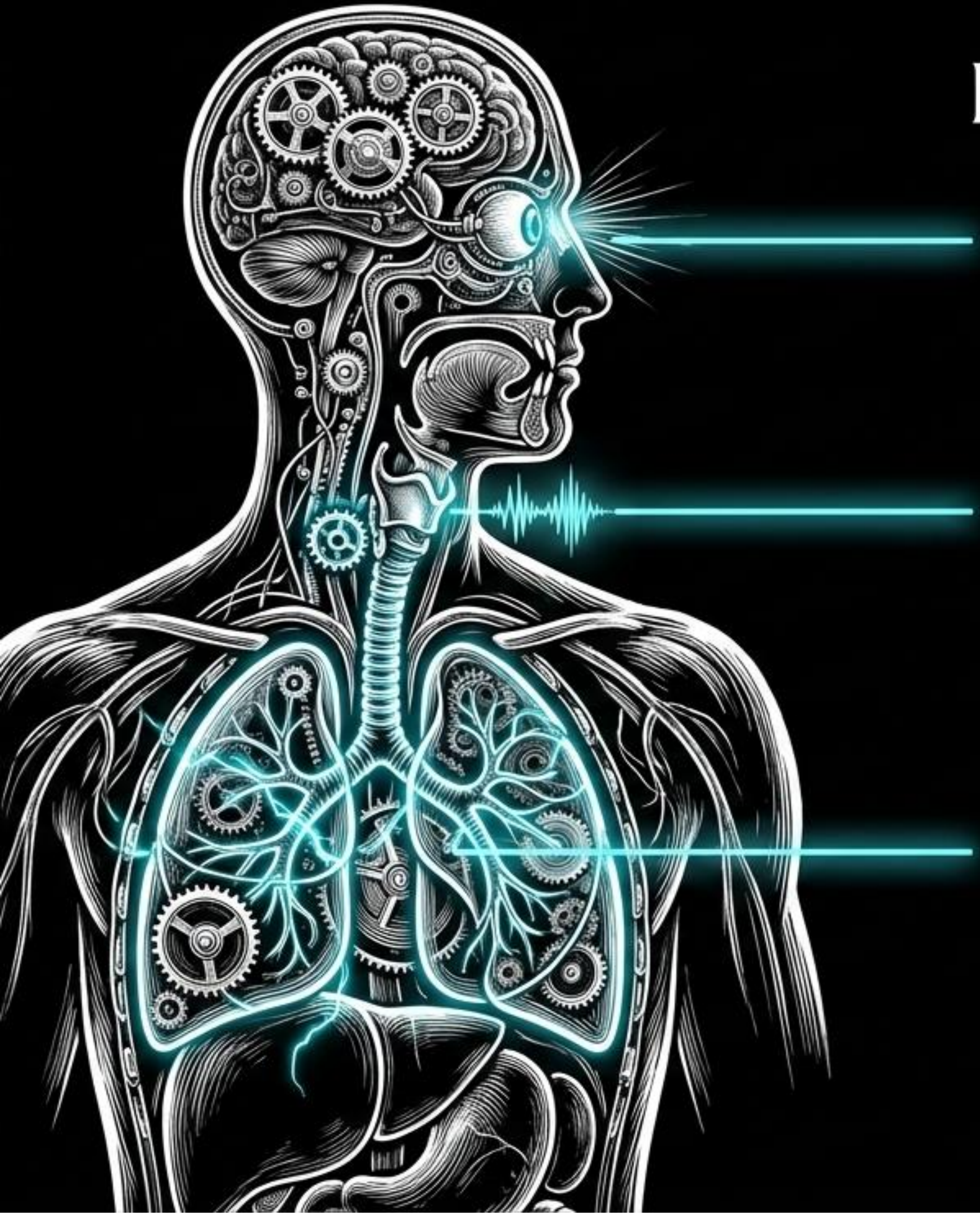


Unskillful Cravings (Affliction):
- Sensuality (Craving)
- Ill Will (Craving for non-becoming)
- Harmfulness (Craving for becoming)

Skillful Cravings (The Path):
- Renunciation (Skillful craving to abandon sensuality)
- Goodwill (Skillful craving for the becoming of ease)
- Compassion (Skillful craving for the non-becoming of suffering)

The Paradox: Only on the final, transcendent level of the path can becoming and non-becoming be entirely dropped. On the mundane level, the mind must deploy skillful desires to survive.

Dismantling the Fabrications of a Toxic Mood



1. Bodily (The Lungs/Breath): How you breathe. Calm the breath to actively disperse physical feelings of irritation and fever.

2. Verbal (The Throat/Speech): How you talk to yourself. Actively evaluate and verbally acknowledge the undeniable drawbacks of the unskillful desire.

3. Mental (The Mind's Eye/Perceptions): The feelings focused upon. Alter the perception of the object—stripping away its superficial attractiveness to reveal its underlying danger.

Protecting the Mind Against its Own Unskillful Urges

The Ultimate Defense:

Goodwill isn't about others deserving it; it is a vital protection against your own capacity for hatred.

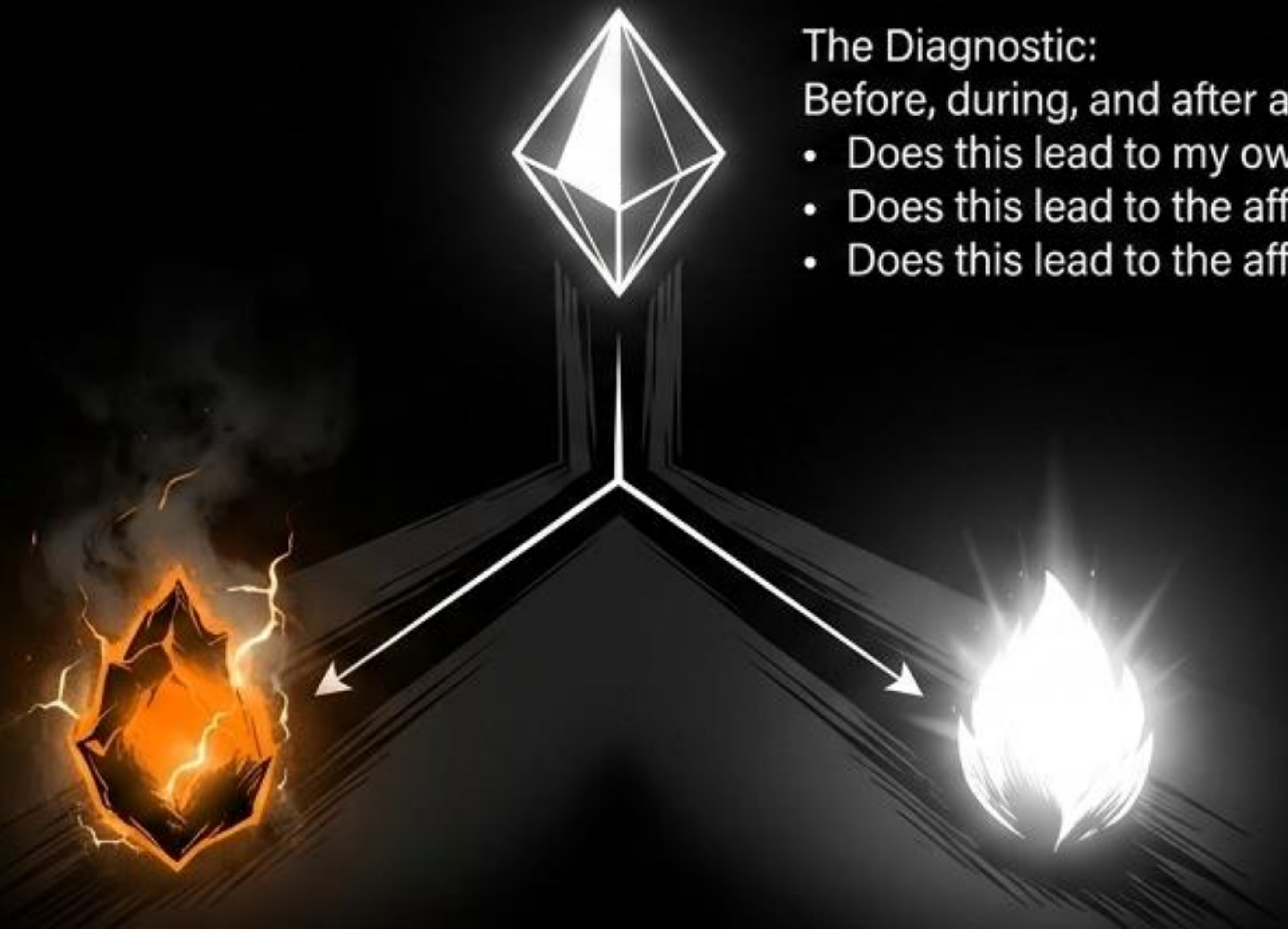
The Mother's Resolve:

"As a mother would risk her life to protect her only child, so should one cultivate the heart."

The Saw Simile:

Even if bandits were to savagely carve you up with a two-handled saw, letting the heart give way to anger is a failure to protect your own mind.

The Ultimate Litmus Test for Intention



The Diagnostic:
Before, during, and after any action, ask:

- Does this lead to my own affliction?
- Does this lead to the affliction of others?
- Does this lead to the affliction of both?

YES
It obstructs discernment.
Abandon it, dispel it,
wipe it out of existence.

NO
It fosters discernment.
Cultivate it; it leads to
unbinding.

Finding Rest in the First Jhāna

Transcendent Resolve: Out of goodwill for yourself, you incline the mind to find rest. Transcendent Right Resolve is Directed Thought and Evaluation completely secluded from sensuality and unskillful dhammas.

The Exhaustion of Thought: When mundane resolves are strong, the constant vigilance of thinking eventually tires the mind. When the body is tired, the mind is disturbed.

Silencing the Chatter of Intention

Beyond Resolve: All resolves, skillful and unskillful, are transcended in the second jhāna.

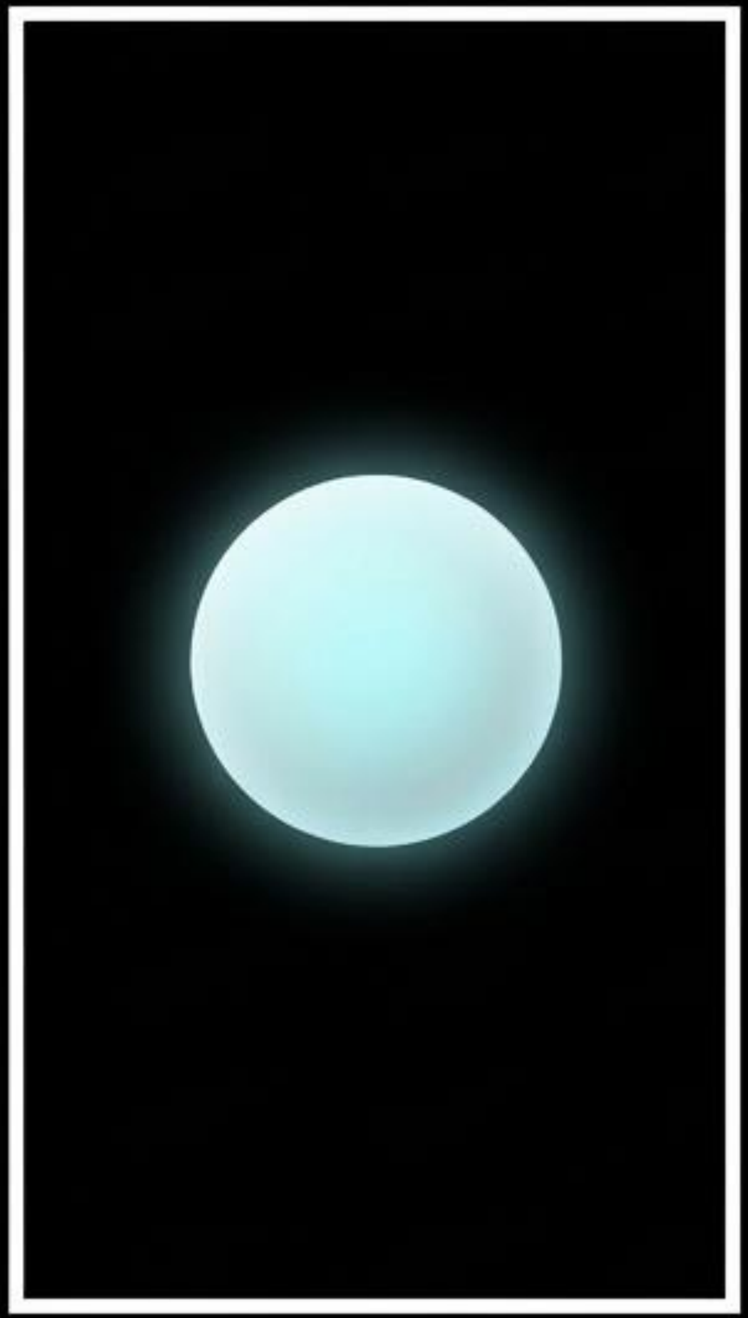
Internal Assurance: Directed thought and evaluation cease entirely. The mind enters a state of internal assurance, unified and entirely free from the fabricated chatter of intention. The engine of the mind is finally still.

From the Shadows of Affliction to Profound Stillness

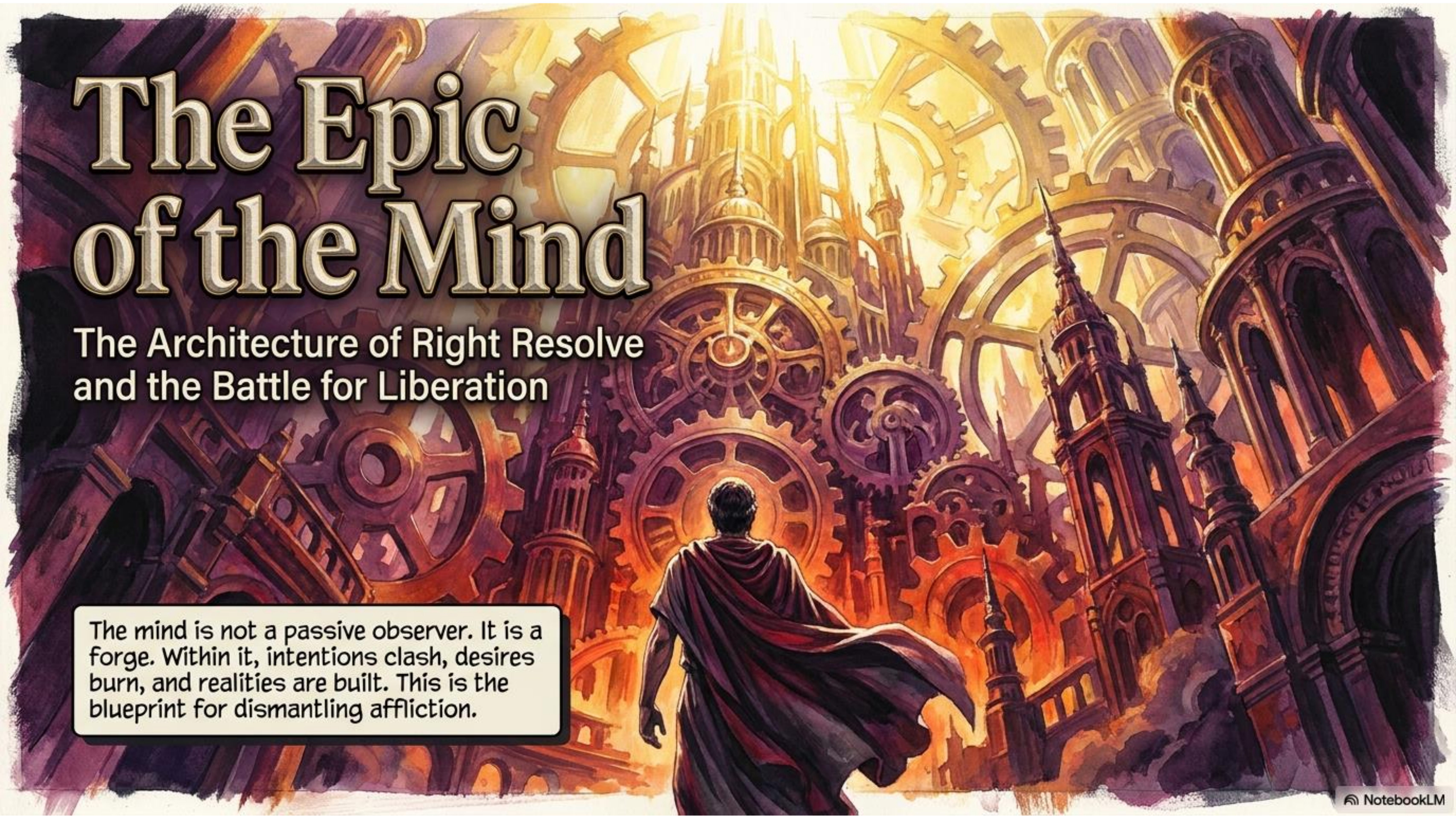
1. View: See the profound danger in sensuality and ill will.

2. Resolve: Cultivate renunciation, goodwill, and compassion.

3. Fabricate: Alter breath, speech, and perception to starve toxic moods.



4. Transcend: Step into Jhāna, eventually abandoning all resolves on the threshold of awakening.



The Epic of the Mind

The Architecture of Right Resolve and the Battle for Liberation

The mind is not a passive observer. It is a forge. Within it, intentions clash, desires burn, and realities are built. This is the blueprint for dismantling affliction.

The Map and The Will

Right View: The Map

Right view provides the blueprint of reality. It outlines the laws of kamma, identifying exactly where suffering originates and how it ceases.

Right Resolve (Saṅkappa): The Plan of Action

The aspect of discernment related to the will. It is the fierce, organized resolve not to cause affliction. If Right View reads the map, Right Resolve marches the path.

The Triad of Affliction and Protection

The Domain of Desire

Wrong Resolve: Sensuality. The passion for plans focused on sensual pleasure.

Right Resolve: Renunciation. The resolve to abandon the passion for sensual cravings.

The Domain of Animosity

Wrong Resolve: Ill Will. Craving for non-becoming; wishing destruction upon others.

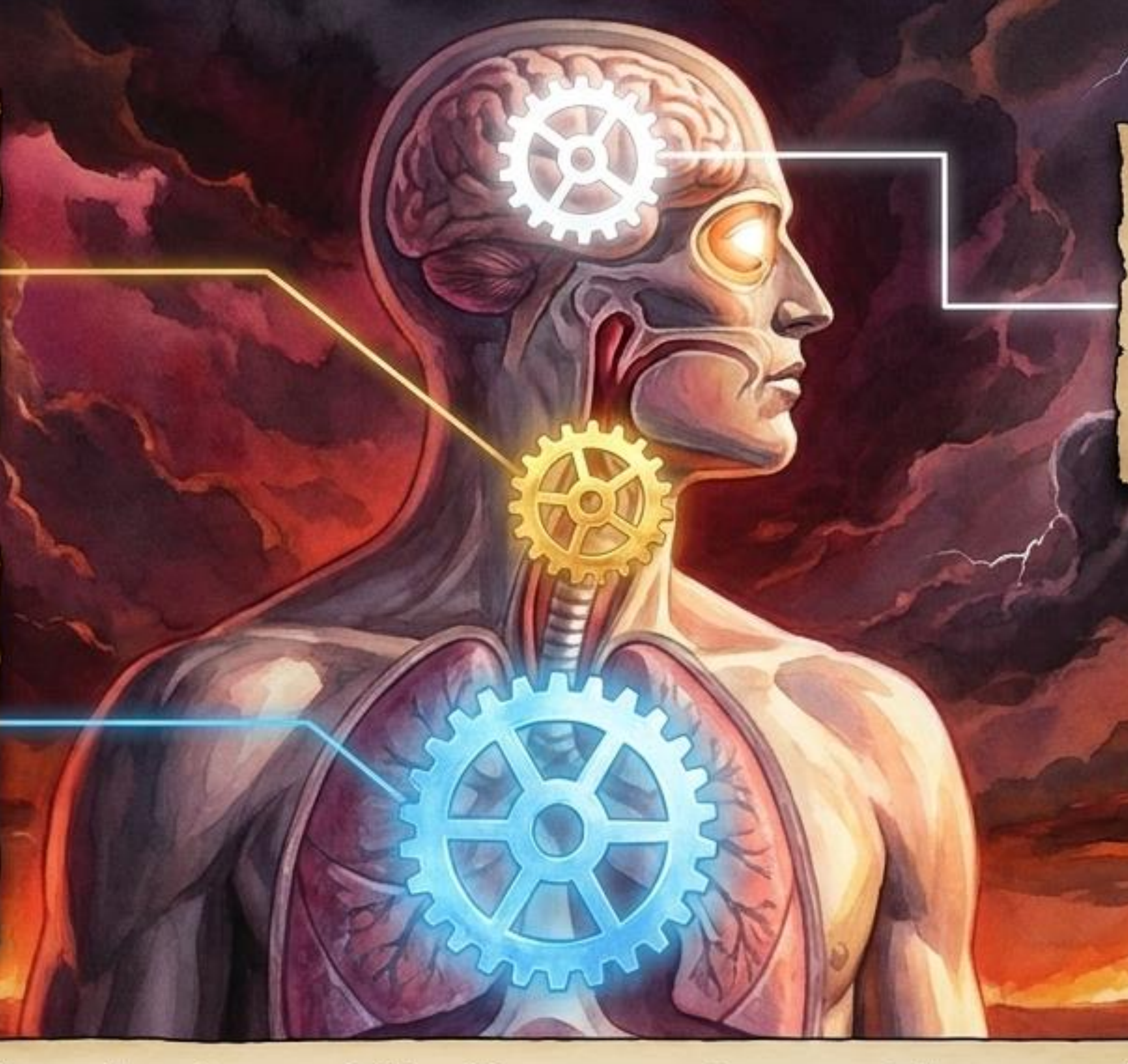
Right Resolve: Non-Ill Will (Goodwill). A general wish for happiness and ease for all beings.

The Domain of Cruelty

Wrong Resolve: Harmfulness. Craving for becoming; wishing beings to remain in suffering.

Right Resolve: Harmlessness (Compassion). The active desire for the suffering of others to end.

The Mechanics of Mental Fabrication



Verbal Fabrication:
Self-talk.
The internal dialogue that justifies and inflames desire or hatred. Changing the narrative alters the mood.

Mental Fabrication:
Feelings and Perceptions.
The skewed perception that sees the harmful as attractive. Altering perceptions breaks the illusion.

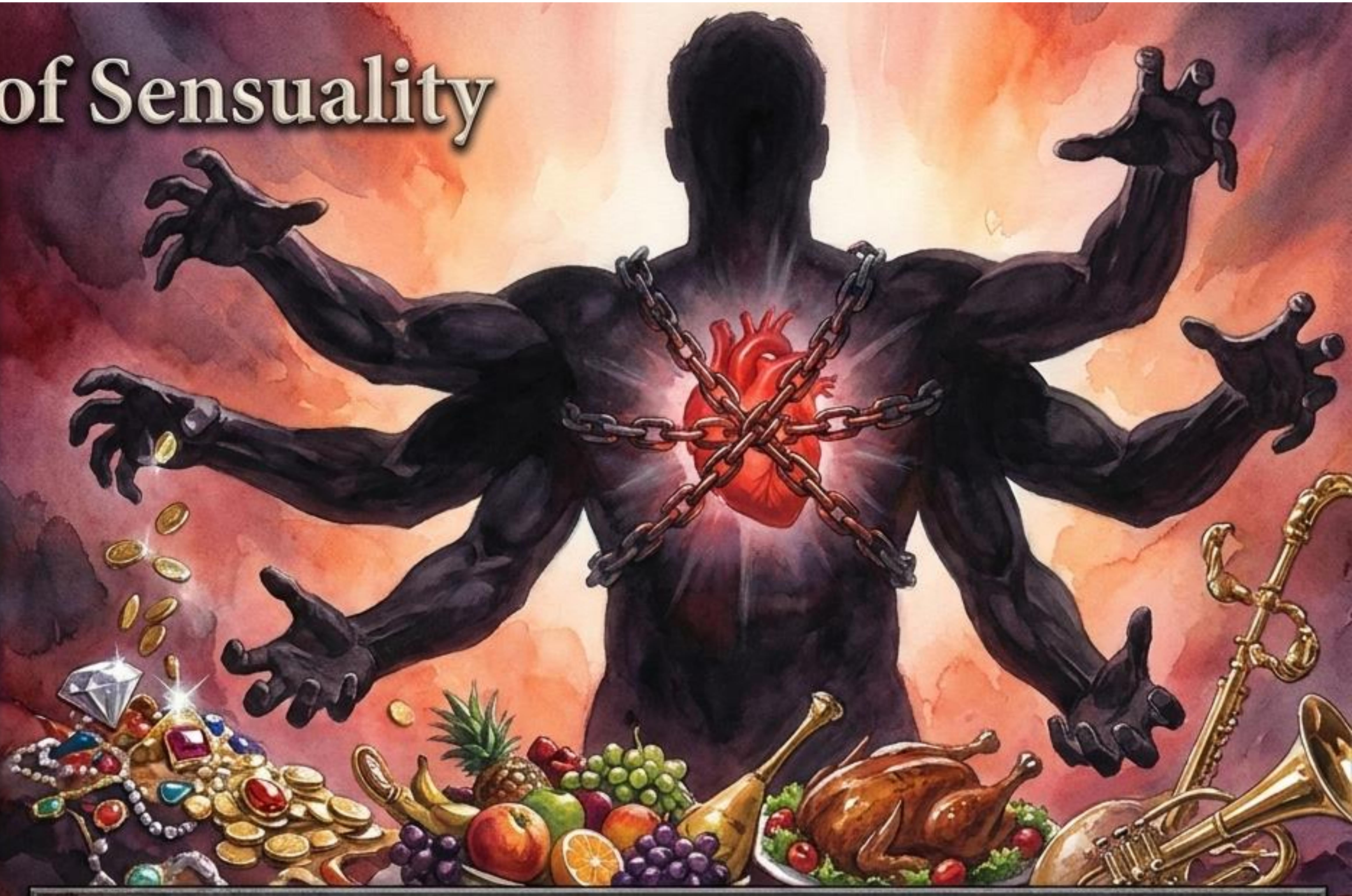
Bodily Fabrication:
The breath. Sensual or angry moods are sustained by the rhythm of breathing. Calming the breath physically disperses feelings of irritation.

Universal goodwill and universal ill will are not innate. They are fabricated states.
By turning these three gears, we can dismantle a destructive mood.

The True Lair of Sensuality

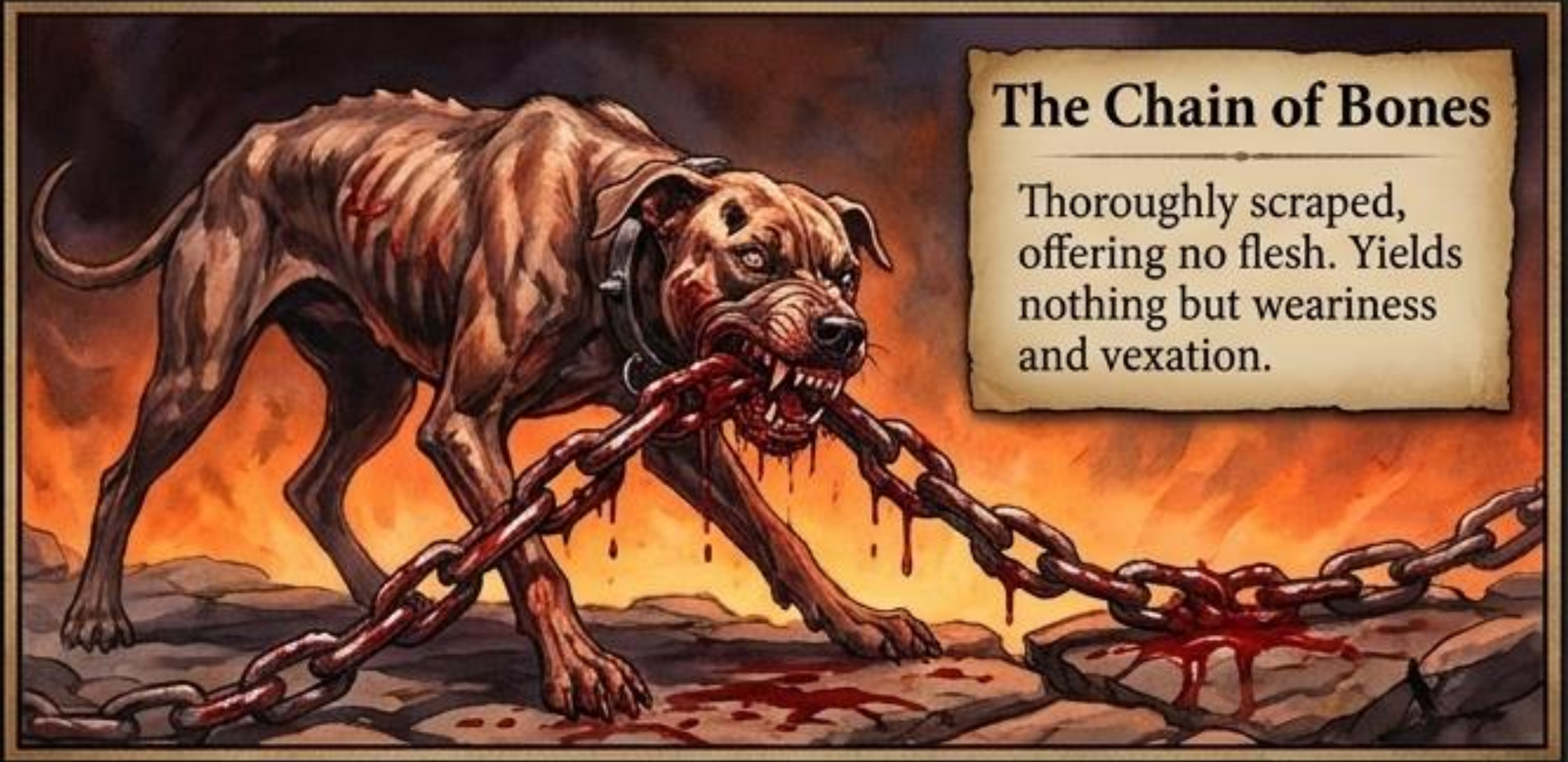
The Five Strings: Forms, sounds, aromas, flavors, and tactile sensations—agreeable, pleasing, and enticing.

The Distinction: These are not sensuality. They are called strings of sensuality in the discipline of the noble ones. The beauties remain as they are in the world… The passion for his resolves is a man's sensuality. (AN 6:63)



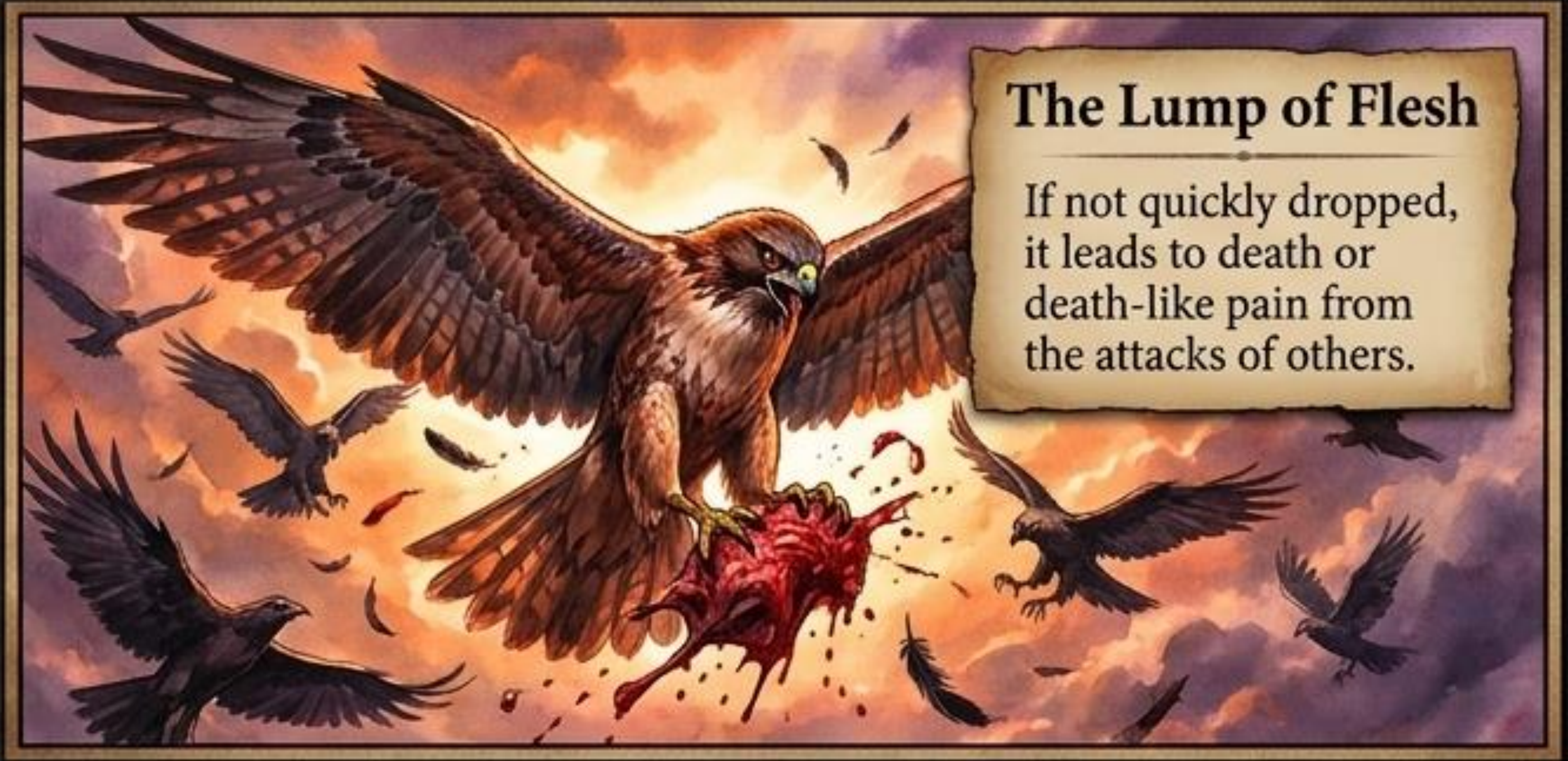
The Drawback: Sensuality is the root cause of mass visible stress: kings quarreling with kings, nations going to war, families breaking apart, and the desperate fear of death and loss.

The Baits of the World: Four Metaphors of Craving



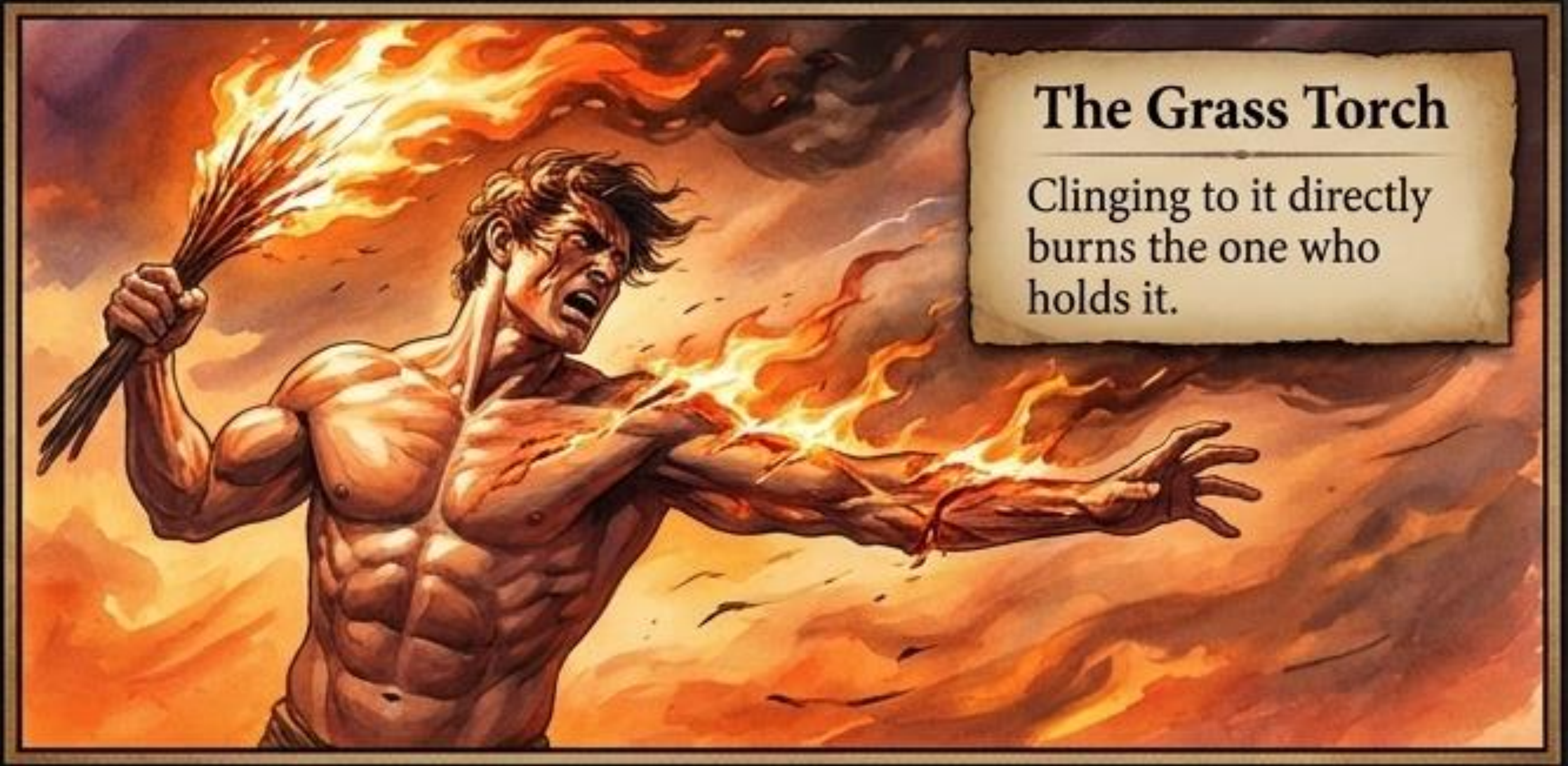
The Chain of Bones

Thoroughly scraped, offering no flesh. Yields nothing but weariness and vexation.



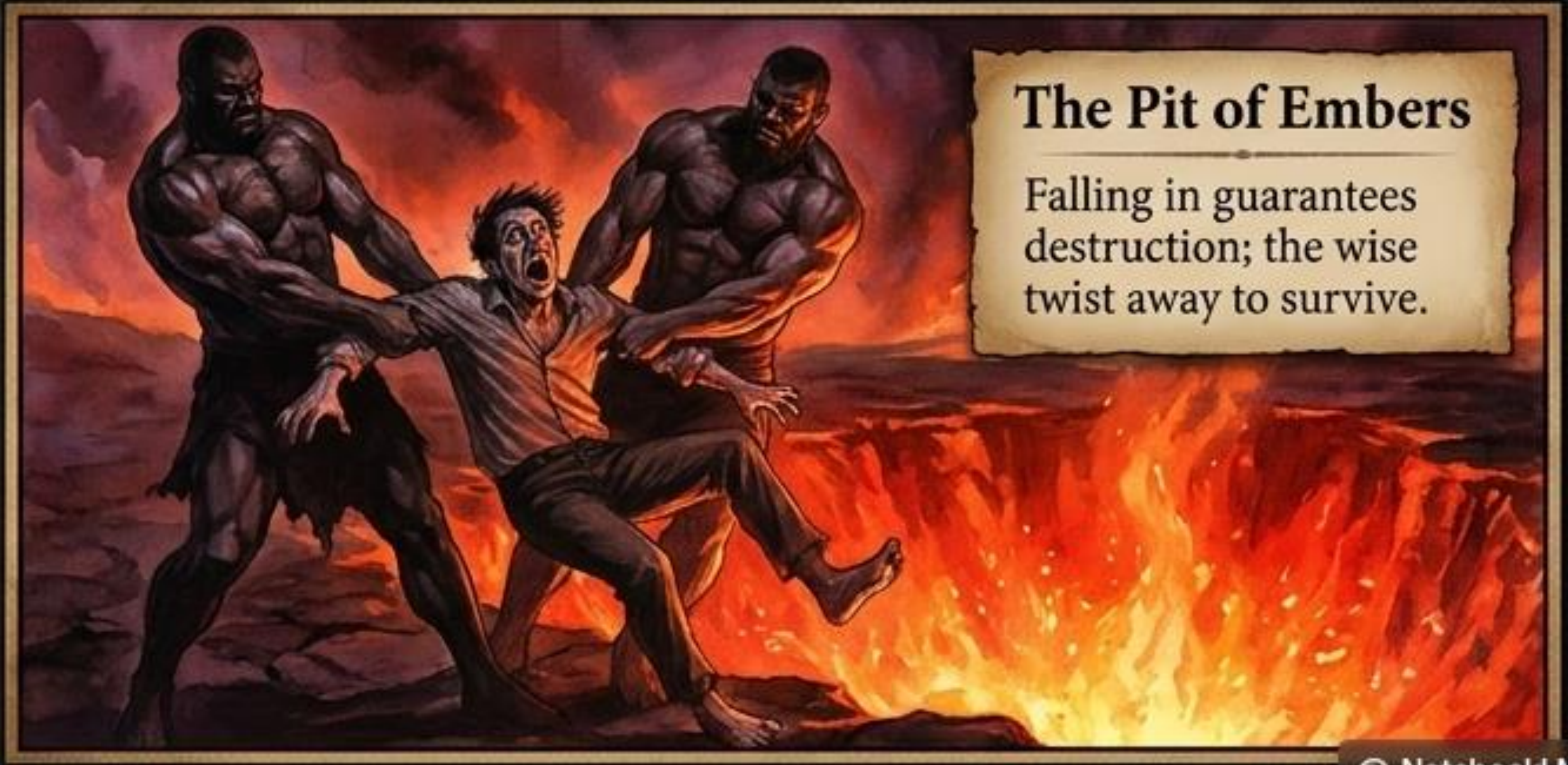
The Lump of Flesh

If not quickly dropped, it leads to death or death-like pain from the attacks of others.



The Grass Torch

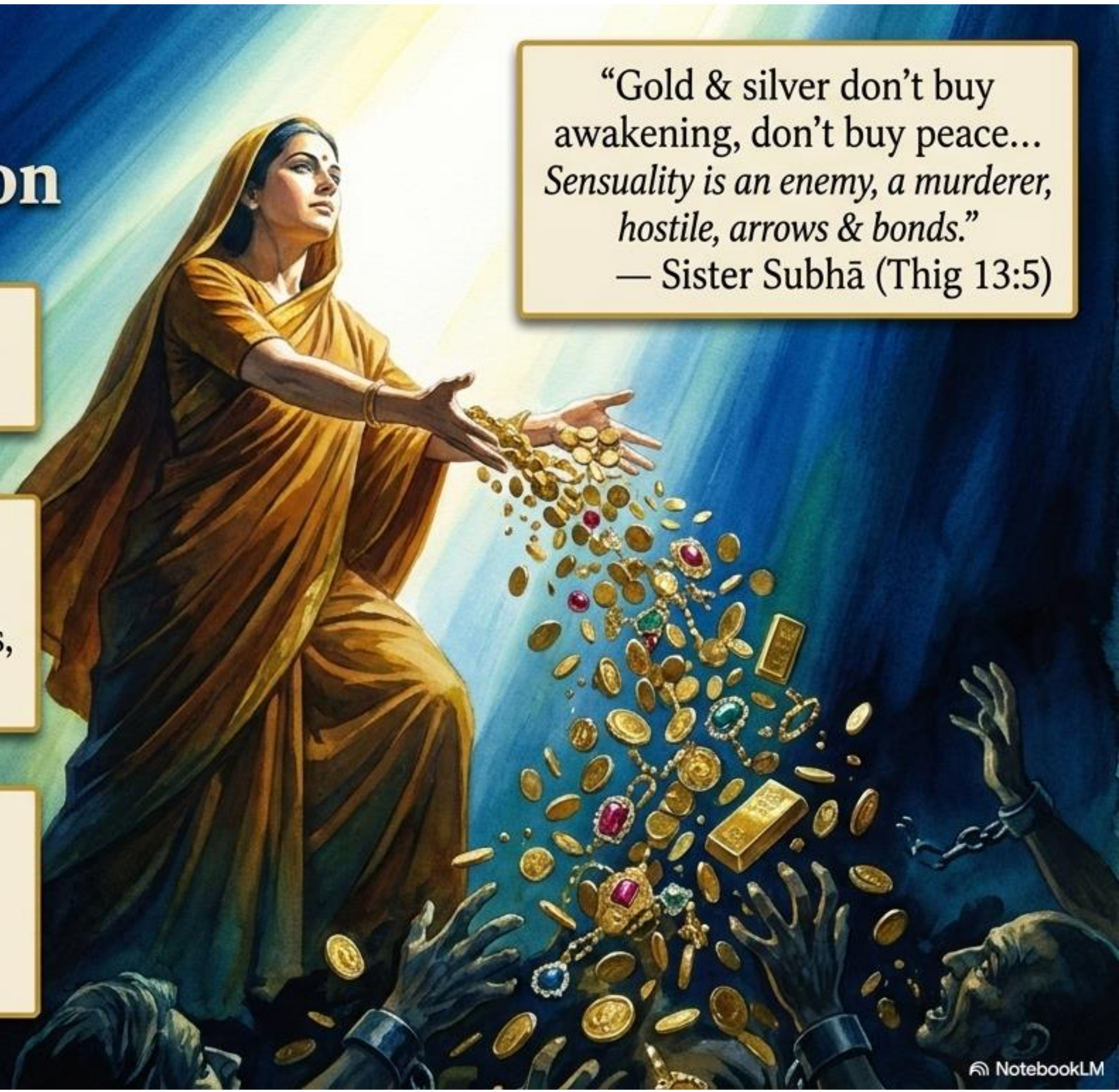
Clinging to it directly burns the one who holds it.



The Pit of Embers

Falling in guarantees destruction; the wise twist away to survive.

The Antidote: The Resolve of Renunciation



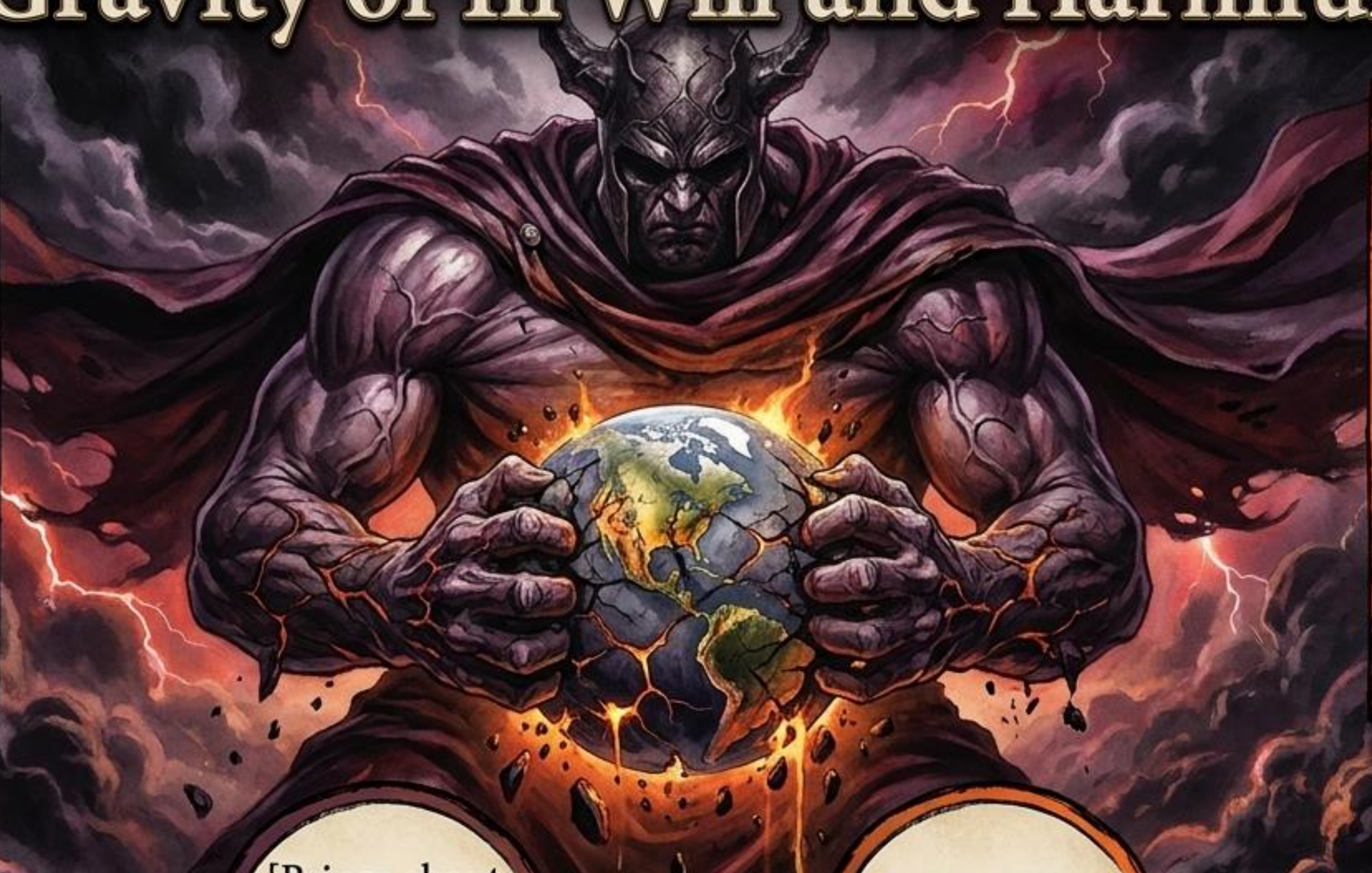
“Gold & silver don’t buy awakening, don’t buy peace… *Sensuality is an enemy, a murderer, hostile, arrows & bonds.”*
— Sister Subhā (Thig 13:5)

The Illusion of Loss: To the uninstructed, renunciation seems like a sheer drop-off.

The Reality of Peace: Renunciation is the active abandoning of a murderer. It is not the loss of wealth, but the casting off of greediness, intoxication, and the bondage to dust.

The Tactic: Viewing the drawbacks of sensuality allows the heart to leap up at renunciation, growing confident and firm, finally seeing it as absolute peace.

The Gravity of Ill Will and Harmfulness



Ill Will

An unskillful expression of the craving for non-becoming.

The dark resolve hoping that beings will be killed, cut apart, crushed, destroyed, or not exist at all.

Harmfulness

An unskillful expression of the craving for becoming. The desire that beings currently in a state of suffering remain in that suffering indefinitely.

[Craving the destruction of others]

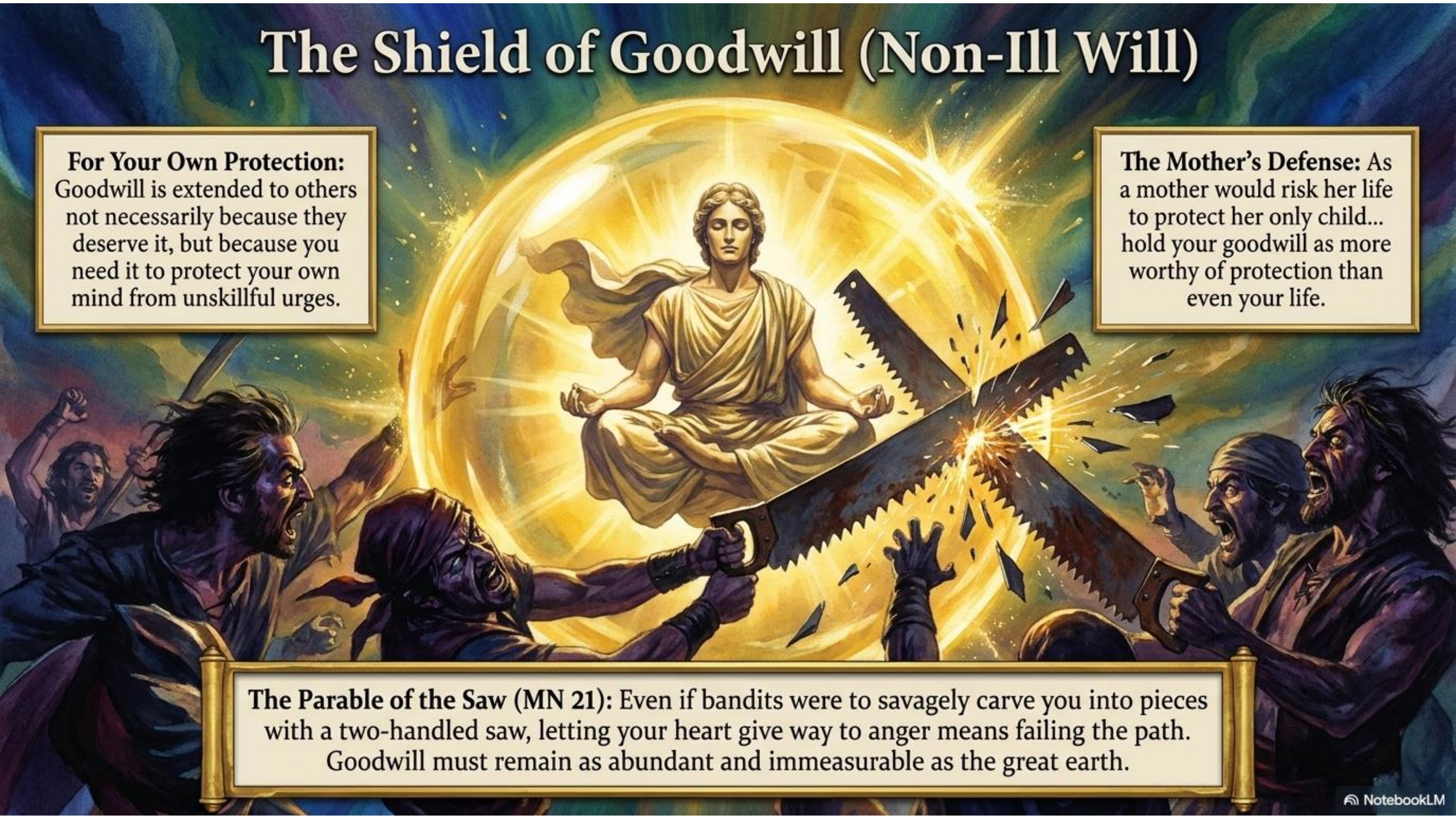
[Brings about the becoming of a state of suffering for oneself]

[Craving the suffering of others]

[Brings about the non-becoming of one's own well-being]

The Feedback Loop

The Shield of Goodwill (Non-Ill Will)

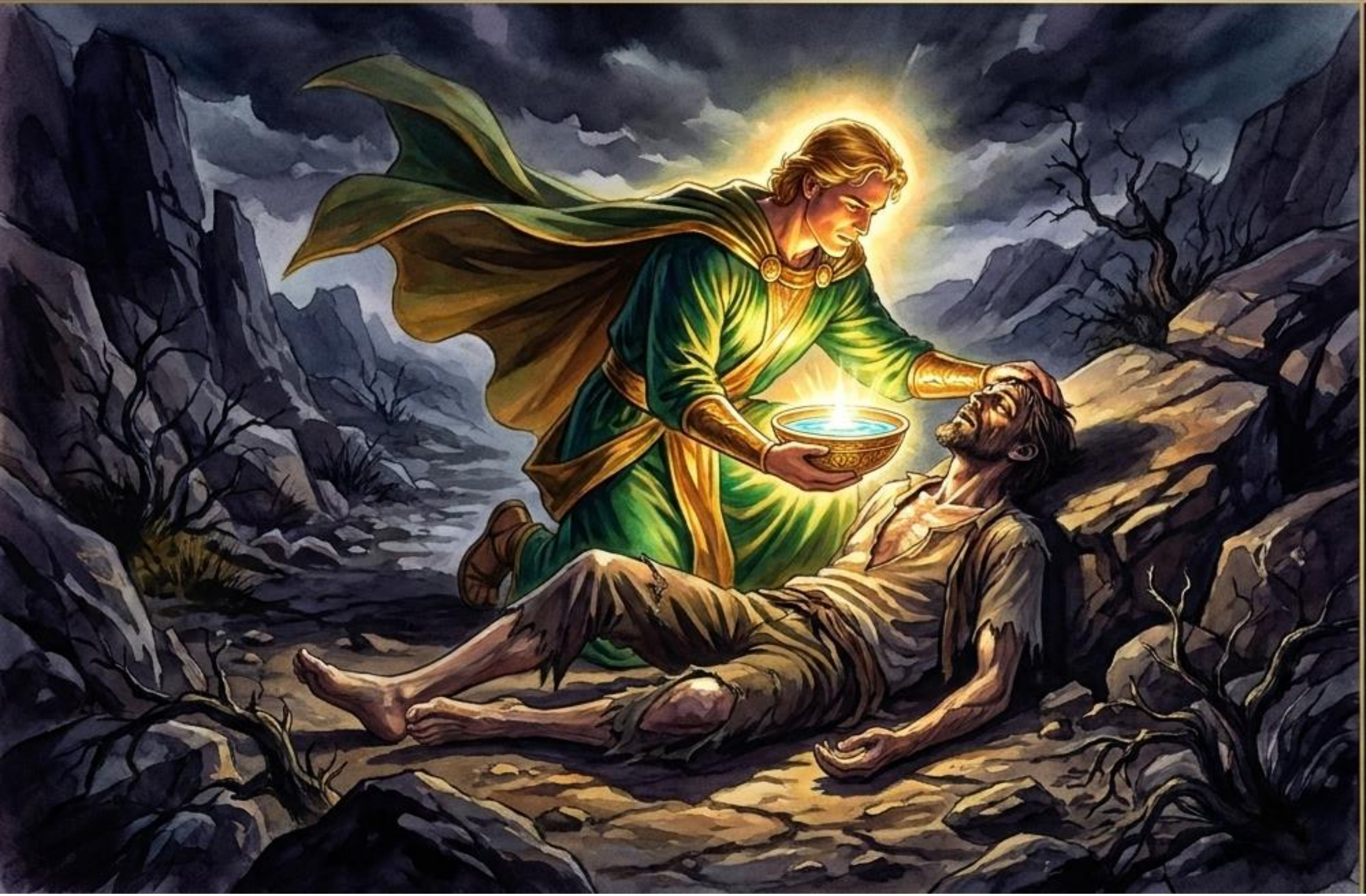


For Your Own Protection: Goodwill is extended to others not necessarily because they deserve it, but because you need it to protect your own mind from unskillful urges.

The Mother's Defense: As a mother would risk her life to protect her only child... hold your goodwill as more worthy of protection than even your life.

The Parable of the Saw (MN 21): Even if bandits were to savagely carve you into pieces with a two-handled saw, letting your heart give way to anger means failing the path. Goodwill must remain as abundant and immeasurable as the great earth.

The Escape from Harmfulness: Compassion



Definition Box

While Goodwill is a general wish for happiness, Compassion is what goodwill feels when it encounters suffering. It is the active desire for that suffering to end.

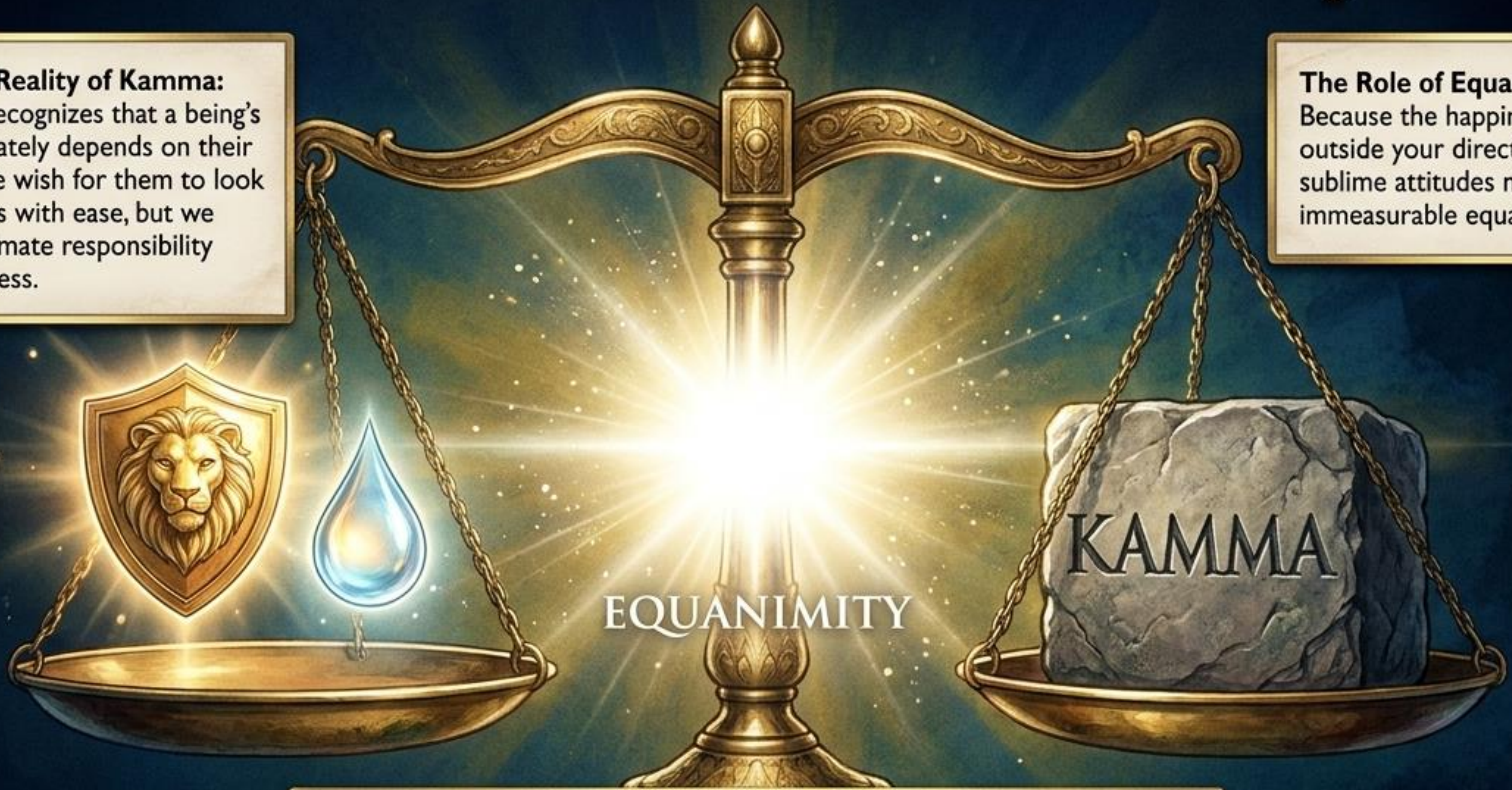
The Sick Traveler Parable: When encountering a person impure in bodily and verbal behavior, one should view them not with anger, but like a sick man on a lonely road.

The Resolve: Do what you can out of pity and sympathy, thinking: “O that this man should abandon wrong conduct... so that he won’t fall into ruin.” Hatred is subdued by recognizing their perilous state.

The Limits of Control and the Need for Equanimity

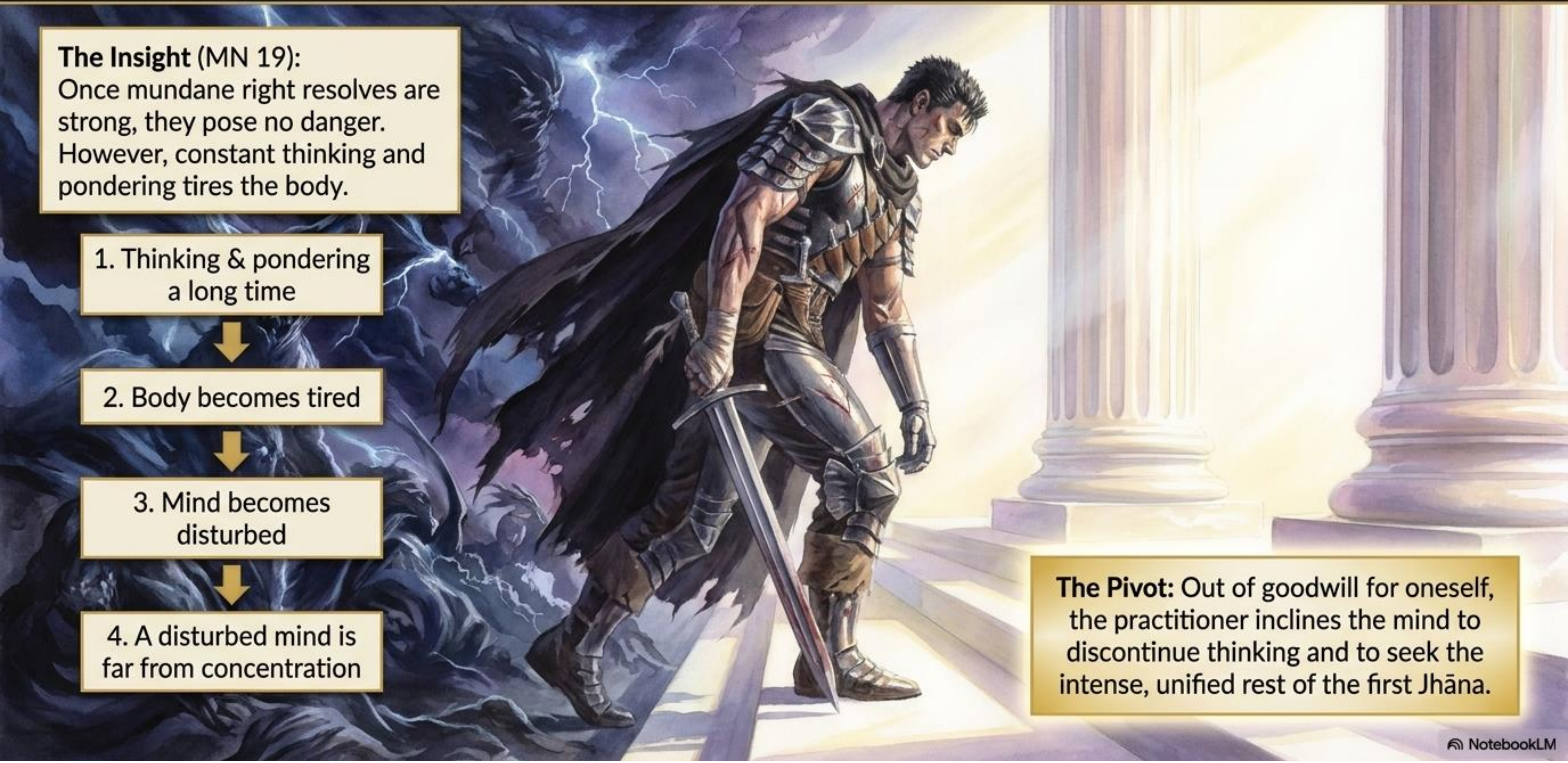
The Ultimate Reality of Kamma: True goodwill recognizes that a being's happiness ultimately depends on their own actions. We wish for them to look after themselves with ease, but we cannot take ultimate responsibility for their happiness.

The Role of Equanimity: Because the happiness of others is outside your direct control, the sublime attitudes must include immeasurable equanimity.



Synthesis Insight: Equanimity preserves the practitioner's energy. When kamma dictates that suffering cannot currently be ended, equanimity prevents the mind from falling back into distress or ill will, saving effort for where it can be productive.

The Exhaustion of the Will



The Insight (MN 19):
Once mundane right resolves are strong, they pose no danger. However, constant thinking and pondering tires the body.

1. Thinking & pondering a long time
2. Body becomes tired
3. Mind becomes disturbed
4. A disturbed mind is far from concentration

The Pivot: Out of goodwill for oneself, the practitioner inclines the mind to discontinue thinking and to seek the intense, unified rest of the first Jhāna.

Transcendent Resolve: The First Jhāna

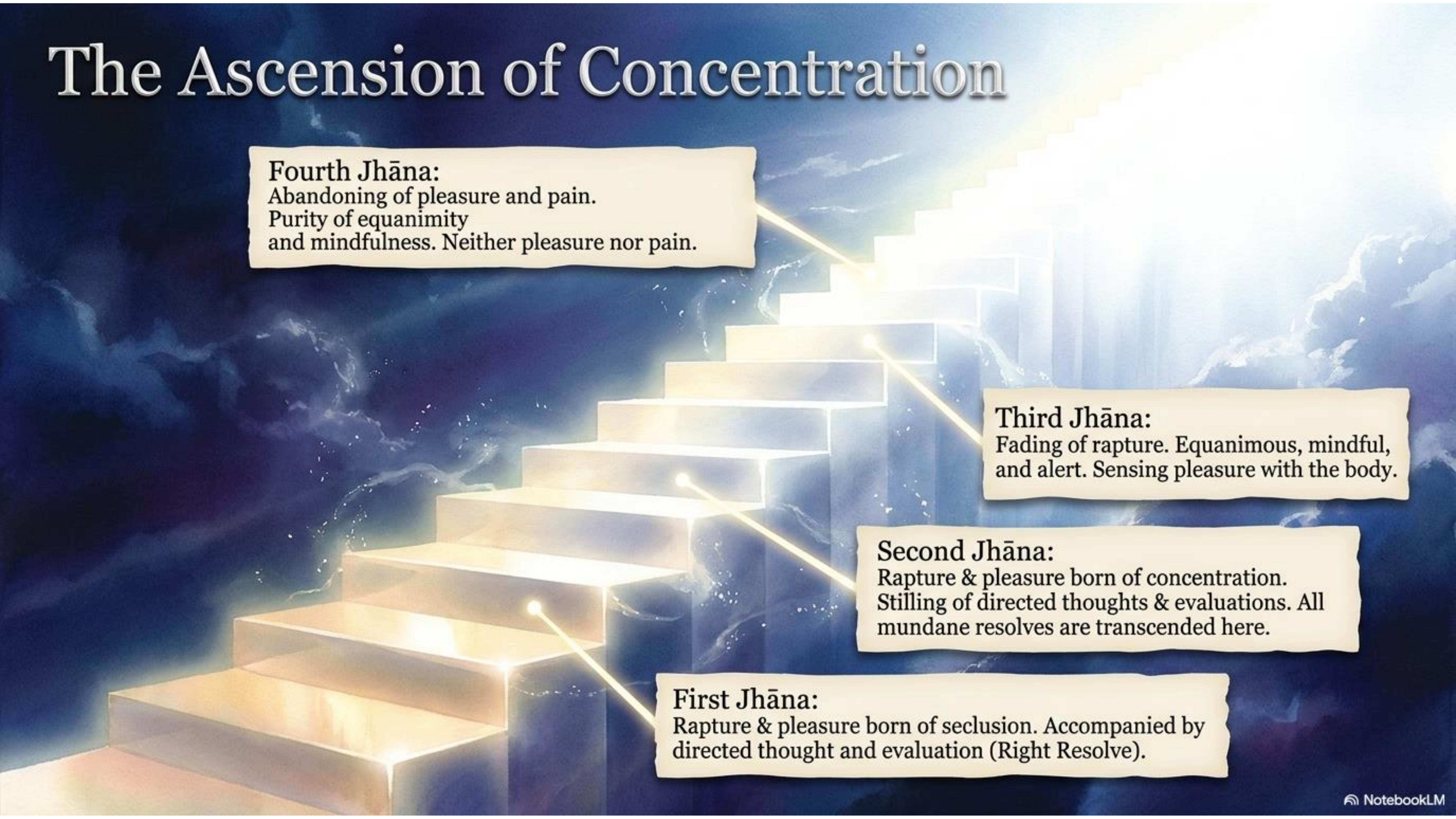
The Highest Skillful Resolve:

The first jhāna is the ultimate expression of resolving for one's own well-being. It provides a non-sensual pleasure so profound that the mind loses its hunger to return to sensual thoughts.

The Components:

- **Seclusion:** Completely secluded from sensuality and unskillful dhammas.
- **Rapture & Pleasure:** Born of this very seclusion.
- **Directed Thought & Evaluation:** Transcendent Right Resolve uses these sub-factors to maintain focus, acting as the bridge between mundane will and ultimate stillness.

The Ascension of Concentration



Fourth Jhāna:
Abandoning of pleasure and pain.
Purity of equanimity
and mindfulness. Neither pleasure nor pain.

Third Jhāna:
Fading of rapture. Equanimous, mindful, and alert. Sensing pleasure with the body.

Second Jhāna:
Rapture & pleasure born of concentration. Stilling of directed thoughts & evaluations. All mundane resolves are transcended here.

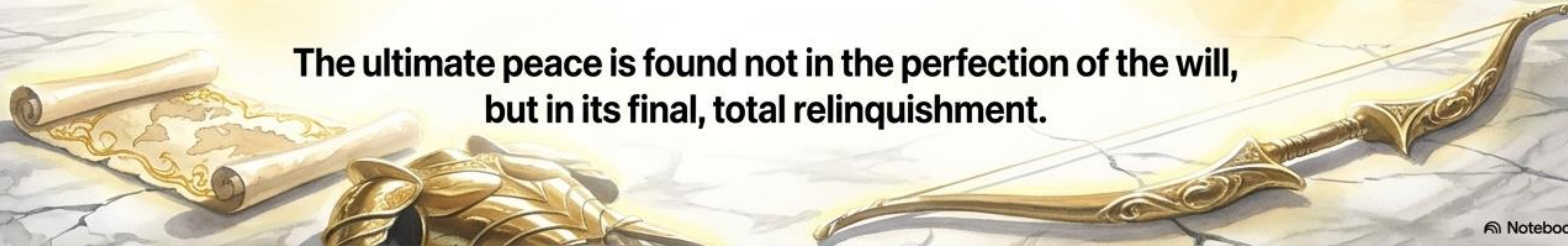
First Jhāna:
Rapture & pleasure born of seclusion. Accompanied by directed thought and evaluation (Right Resolve).

Beyond Resolve

Right Resolve serves a vital, heroic purpose: to direct the mind away from affliction and toward the sanctuary of concentration. But the will is still a fabrication.

Only when right view gains the insight that allows it to abandon all the factors of the path, on the threshold of awakening, can right resolve of every sort be abandoned as well.

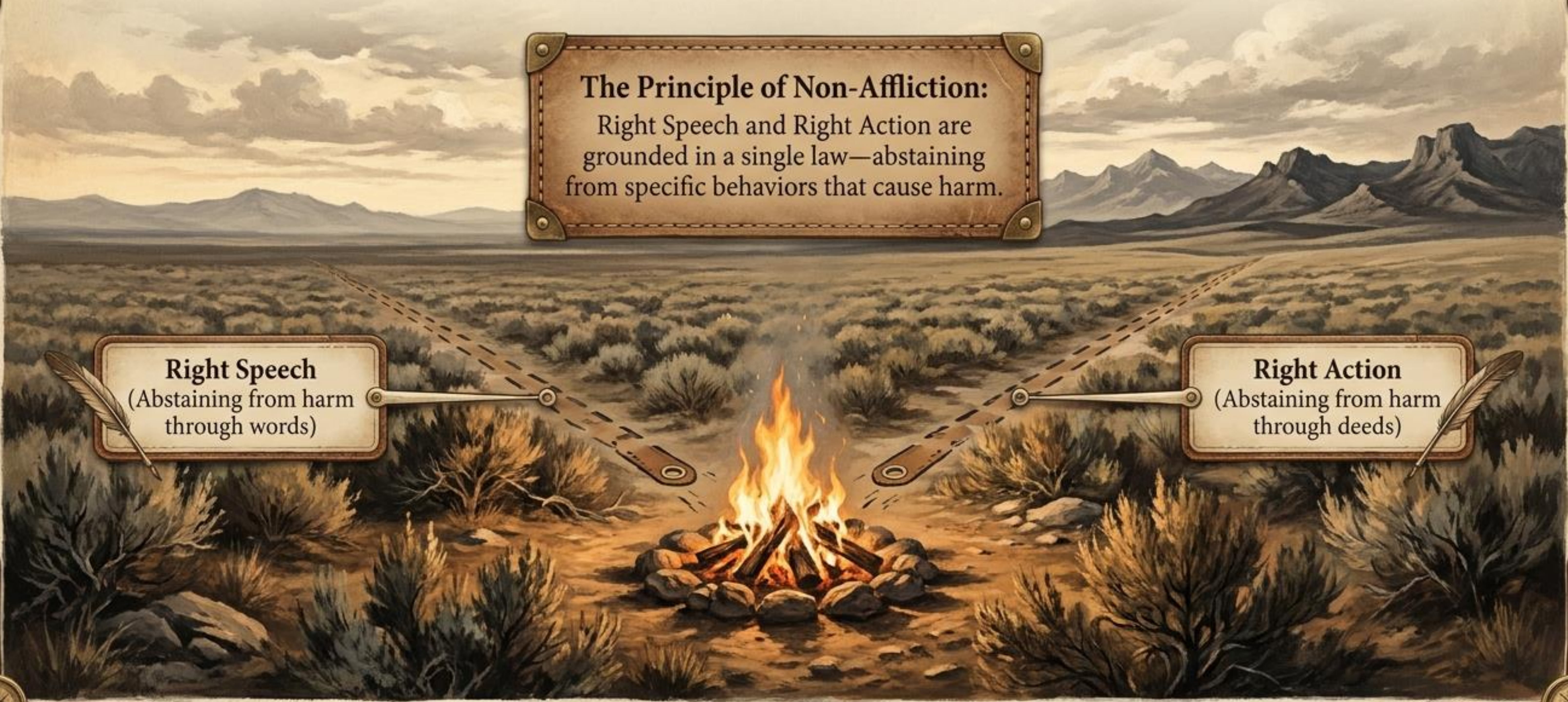
The ultimate peace is found not in the perfection of the will, but in its final, total relinquishment.



Taming the the Frontier of the Mind

The Buddhist Path of Right Speech, Right Action, and Self-Conquest

THE CODE OF THE UNTAMED MIND



The Principle of Non-Affliction: Right Speech and Right Action are grounded in a single law—abstaining from specific behaviors that cause harm.

Right Speech
(Abstaining from harm through words)

Right Action
(Abstaining from harm through deeds)

THE ARCHITECTURE OF RESTRAINT

	Right Speech	Right Action
The Precepts	Has one lay precept (Lying).	Has three lay precepts (Killing, Stealing, Misconduct).
The Exceptions	Allows rare, highly specific exceptions requiring profound discernment (e.g., harsh speech to teach).	Allows zero exceptions in all situations.
Synthesis Insight	Requires navigating gray areas without misrepresenting reality.	Provides absolute boundaries.

The Four Dangers of the Tongue

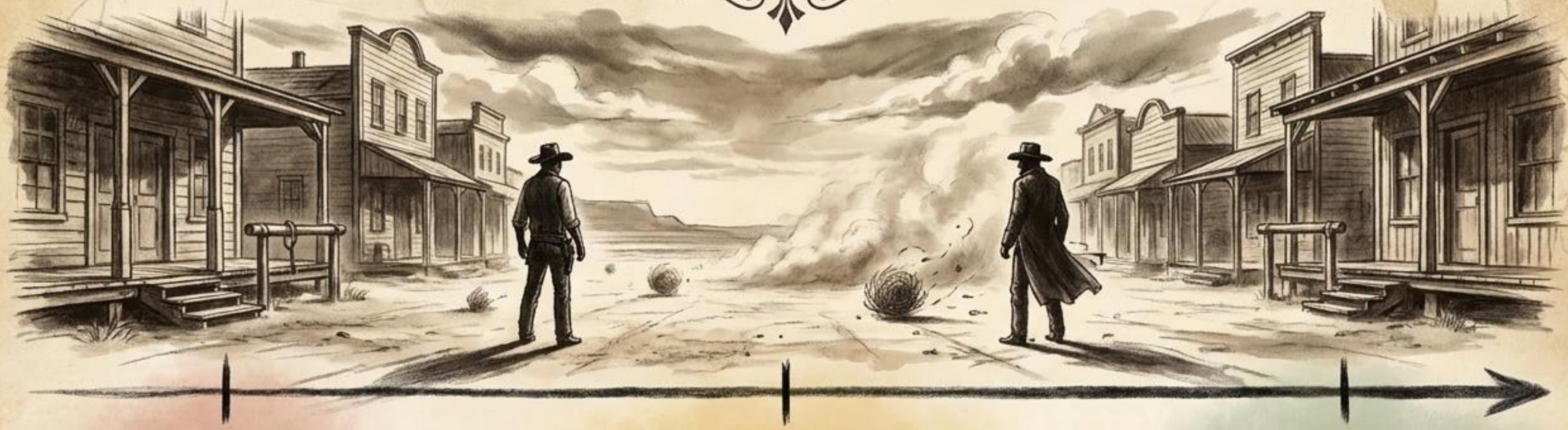
Lies: Intentionally misrepresenting facts. The most destructive wrong speech; zero exceptions. He who feels no shame in lying will do any evil.

Divisive Tale-Bearing: Telling A about the misbehavior of B to create a rift. Intent is key—reporting facts to protect someone is acceptable; stirring factionalism is not.

Harsh Speech: Insolent, cutting words that provoke anger and destroy concentration.

Idle Chatter: Speaking out of season on “bestial topics” (kings, gossip, politics) that are not connected to the goal.

The Fine Line of Truth



Telling Lies:
Consciously misrepresenting facts.
(Always Wrong)

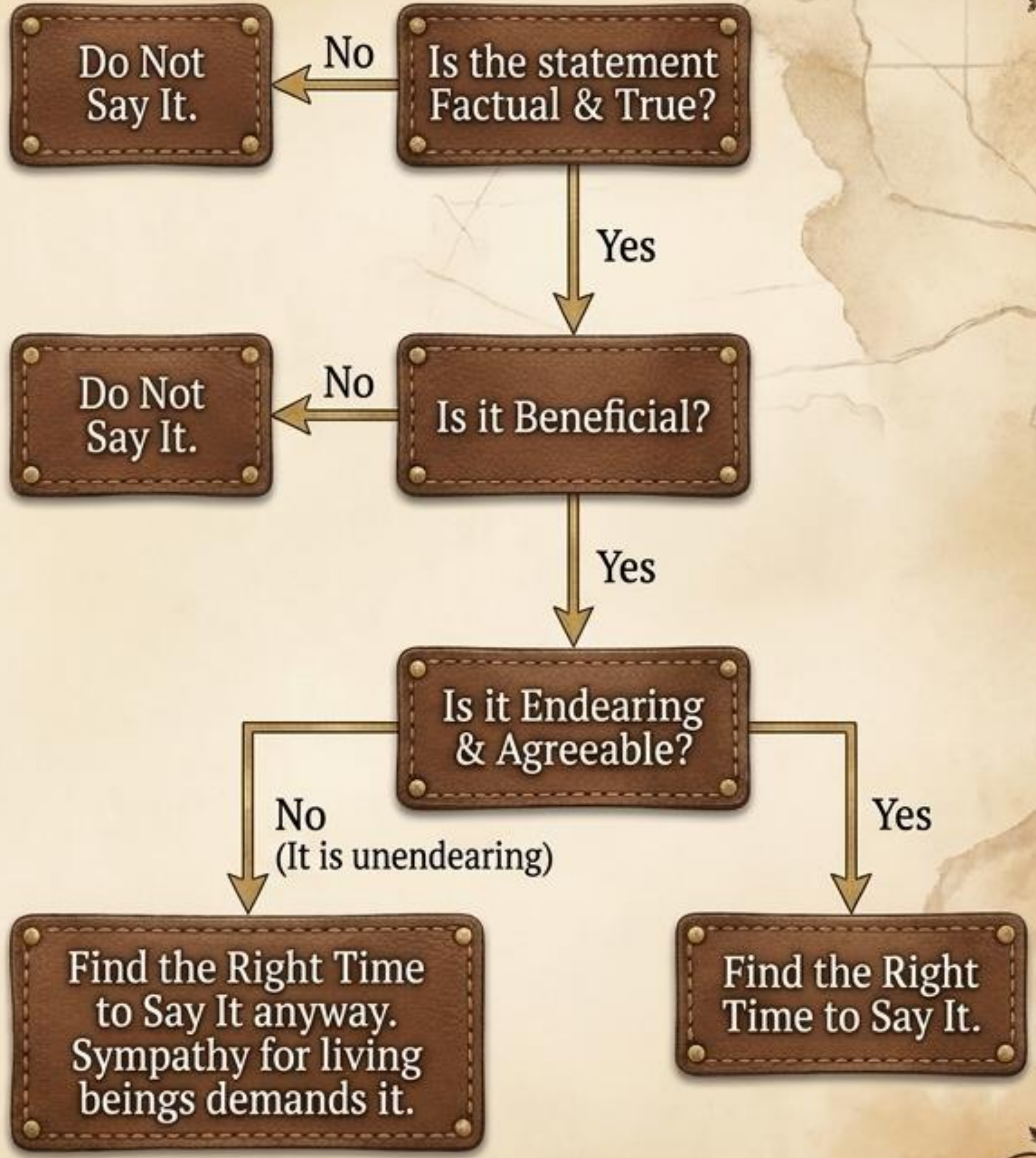
Withholding Harmful Truths:
Remaining silent if facts give rise to passion, aversion, or delusion.
(Wisdom)

Speaking Beneficial Truths:
Words that are timely and connected to the goal.
(Right Speech)

AN 4:73 Insight: A person of integrity speaks as little as possible of their own good points, and as little as possible of the faults of others.

The Exceptions of the Trail: When to Draw Blood

Context: The Buddha compared harsh speech to removing a sharp object from a baby's mouth—even if it draws blood, it prevents greater suffering. People are not inherently harmed by having their feelings hurt if it saves them.


Is the statement Factual & True?
No → Do Not Say It.
Yes ↓
Is it Beneficial?
No → Do Not Say It.
Yes ↓
Is it Endearing & Agreeable?
No (It is unendearing) → Find the Right Time to Say It anyway. Sympathy for living beings demands it.
Yes → Find the Right Time to Say It.

The Absolute Boundaries of Action

Unlike Speech, Right Action corresponds to precepts that must be absolutely avoided in all situations.

Taking Life

Intentionally killing any animate, visible being. Motivation is not a mitigating factor; there is no “euthanasia” loophole for misguided compassion.

Stealing

Taking objects in the manner of a thief, knowing they have a specific owner who has not given permission.

Sexual Misconduct

Transgressing with those protected by family, Dhamma (celibacy vows), husbands, or committed relationships. Celibacy remains the ideal.

The Cavalry vs. The Internal Fortress

External Protection:
A squadron of cavalry, chariots, or infantry leaves you ultimately unprotected from your own kamma and the cycle of action.

Internal Protection: Good bodily, verbal, and mental conduct is the only true armor. By observing Right Speech and Right Action, you grant universal safety to others—and ultimately share in it.

Rules of Engagement: The Art of the Duel

Checklist for Debate (AN 3:68)

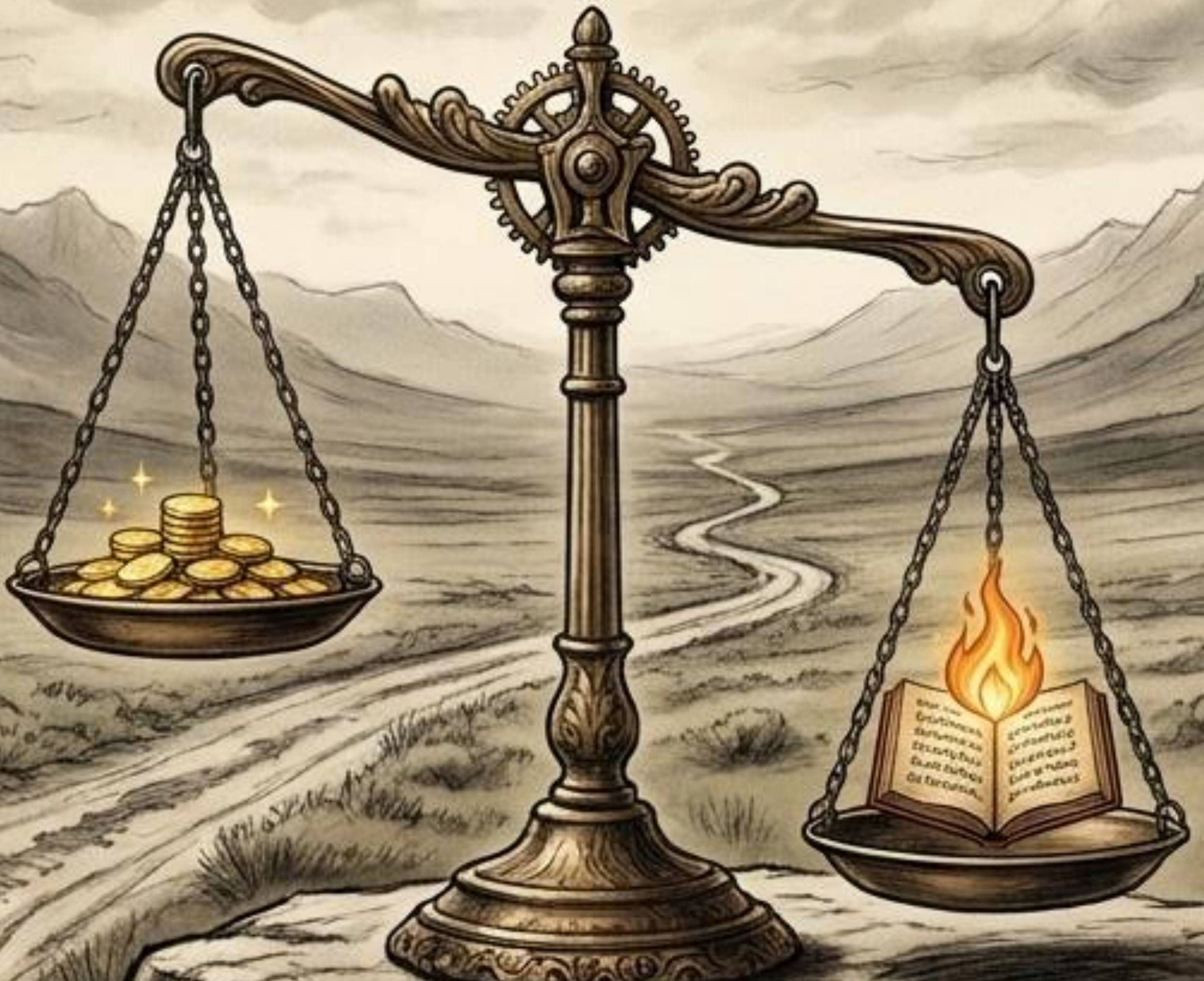
Only engage in verbal conflict if the opponent meets strict conditions:

1. Knows proper procedure for analytical vs. categorical answers.
2. Stands by agreed-upon assumptions and facts.
3. Does not wander off-topic or pull the discussion off-course.
4. Does not show anger, sulk, or ridicule little mistakes.

If either side lacks these conditions, walk away. The only victory worth winning is over your own defilements, not over a thousand enemies.

The Multi-Lifetime Perspective

Without a multi-life perspective, it is easy to rationalize wrong action for short-term survival.
Right View reminds you that the results of actions take more than one lifetime to ripen.



Worldly Loss:
Loss of wealth, relatives, or health does not lead to the lower realms.

Spiritual Loss:
Loss of view and virtue guarantees a fall.

Conclusion: It is better to sacrifice current well-being, or even life, for long-term spiritual survival.

The Embers of Concentration

4. Concentration (Jhāna):
The mind achieves deep focus.

3. Mindfulness & Gladness:
Fewer memory gaps; the mind settles into steady well-being.

2. Lack of Remorse:
Nothing to regret means no need to block memories.

1. Right Speech & Action:
Gaining control over the mouth prepares you to control mental chatter.

Exercising the Scout's Discernment

Purity of Intent (Where Exceptions Exist)

In areas like harsh speech or tale-bearing, you must brutally examine your own motives to ensure they are rooted in sympathy, not anger.

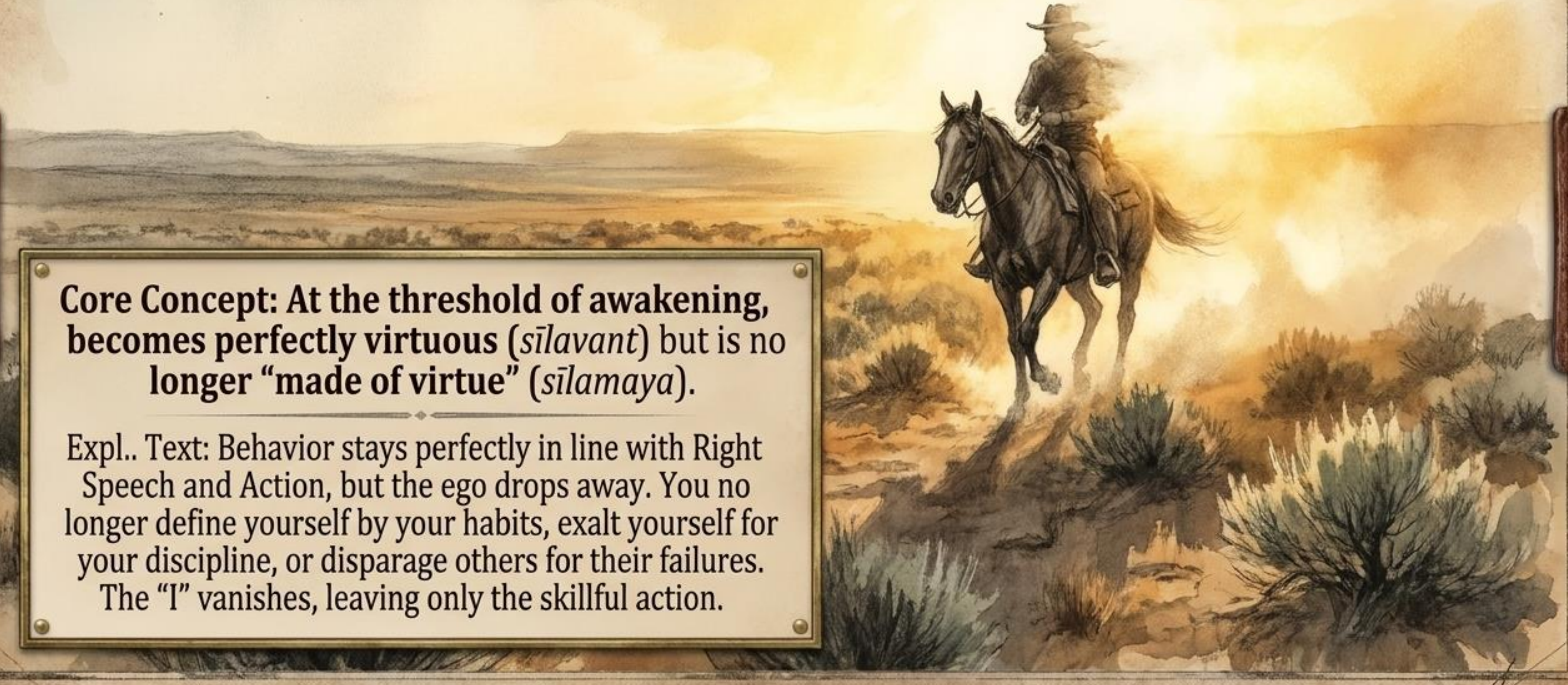
Ingenuity of Virtue (Where No Exceptions Exist)

In areas like lying, you must be quick-witted to hold your principles while doing the least immediate harm.

Historical Case Study (SN 41:3)

Ven. Isidatta dodged a direct question from a patron who would have given him preferential treatment by answering non-committally without ever uttering a lie, preserving both his humility and his precepts.

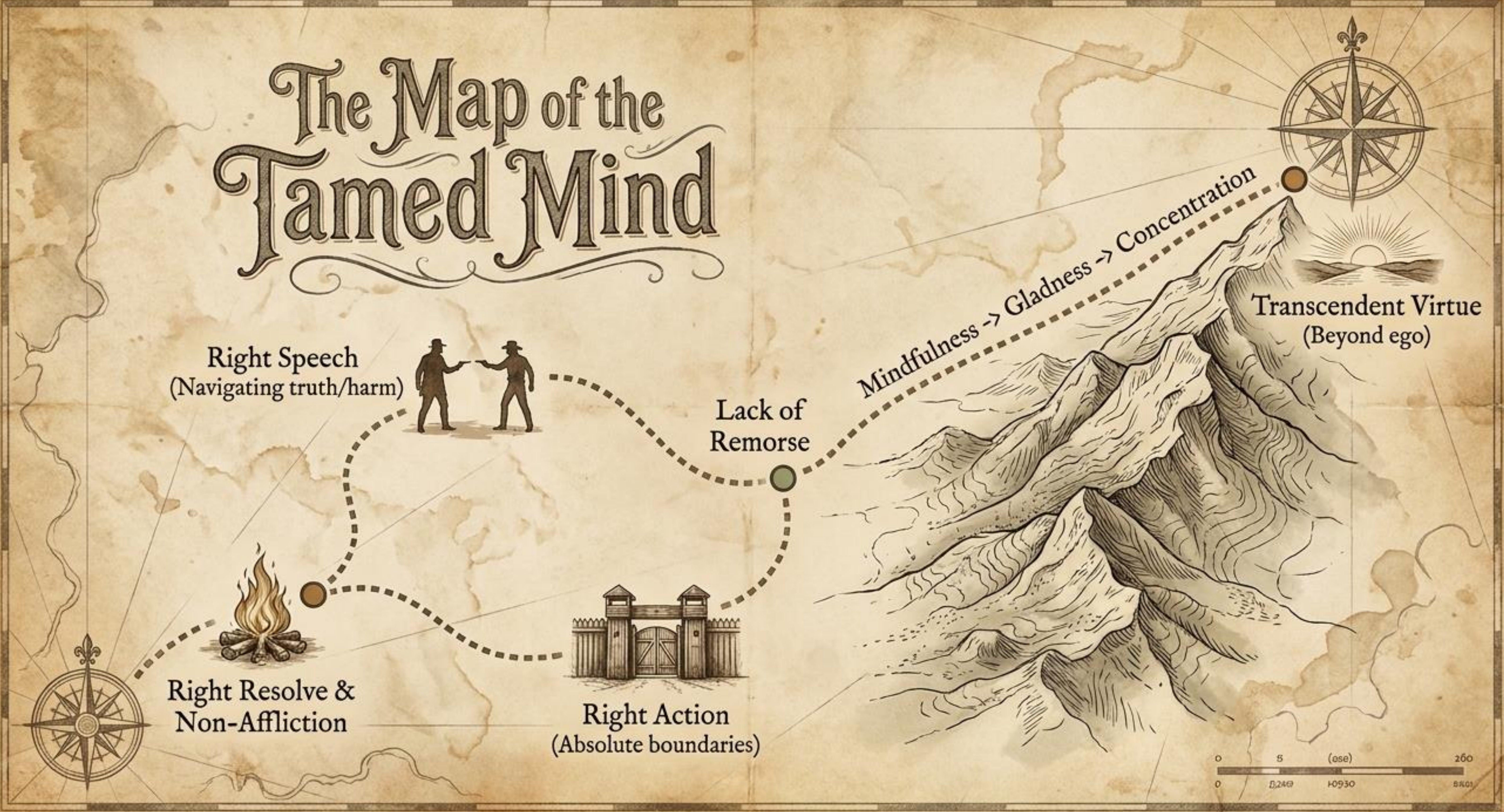
Transcendent Virtue: The Open Horizon



Core Concept: At the threshold of awakening, becomes perfectly virtuous (*sīlavant*) but is no longer "made of virtue" (*sīlamaya*).

Expl.. Text: Behavior stays perfectly in line with Right Speech and Action, but the ego drops away. You no longer define yourself by your habits, exalt yourself for your discipline, or disparage others for their failures. The "I" vanishes, leaving only the skillful action.

The Map of the Tamed Mind



Right Resolve & Non-Affliction

Right Speech (Navigating truth/harm)

Right Action (Absolute boundaries)

Lack of Remorse

Mindfulness -> Gladness -> Concentration

Transcendent Virtue (Beyond ego)

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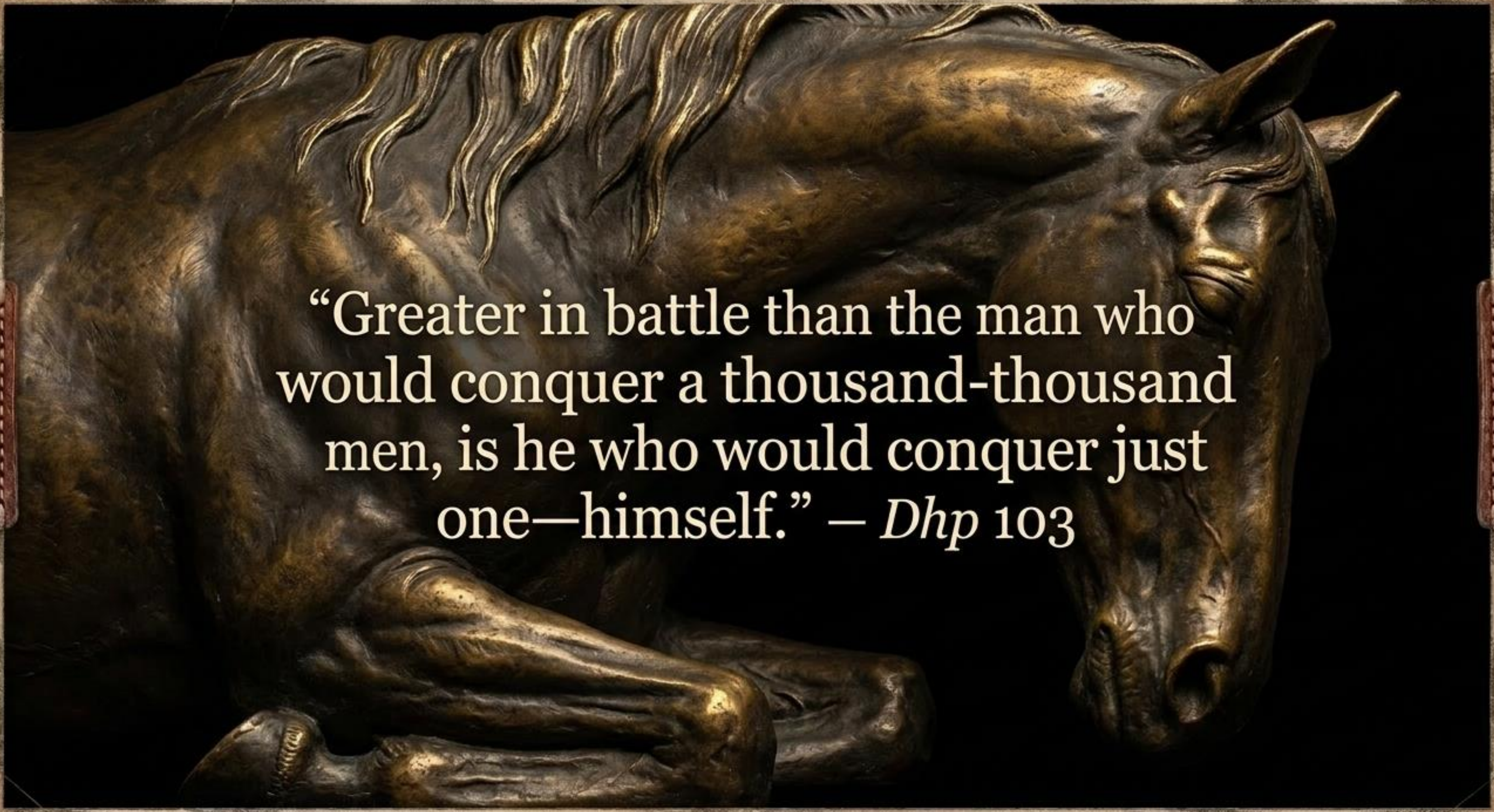


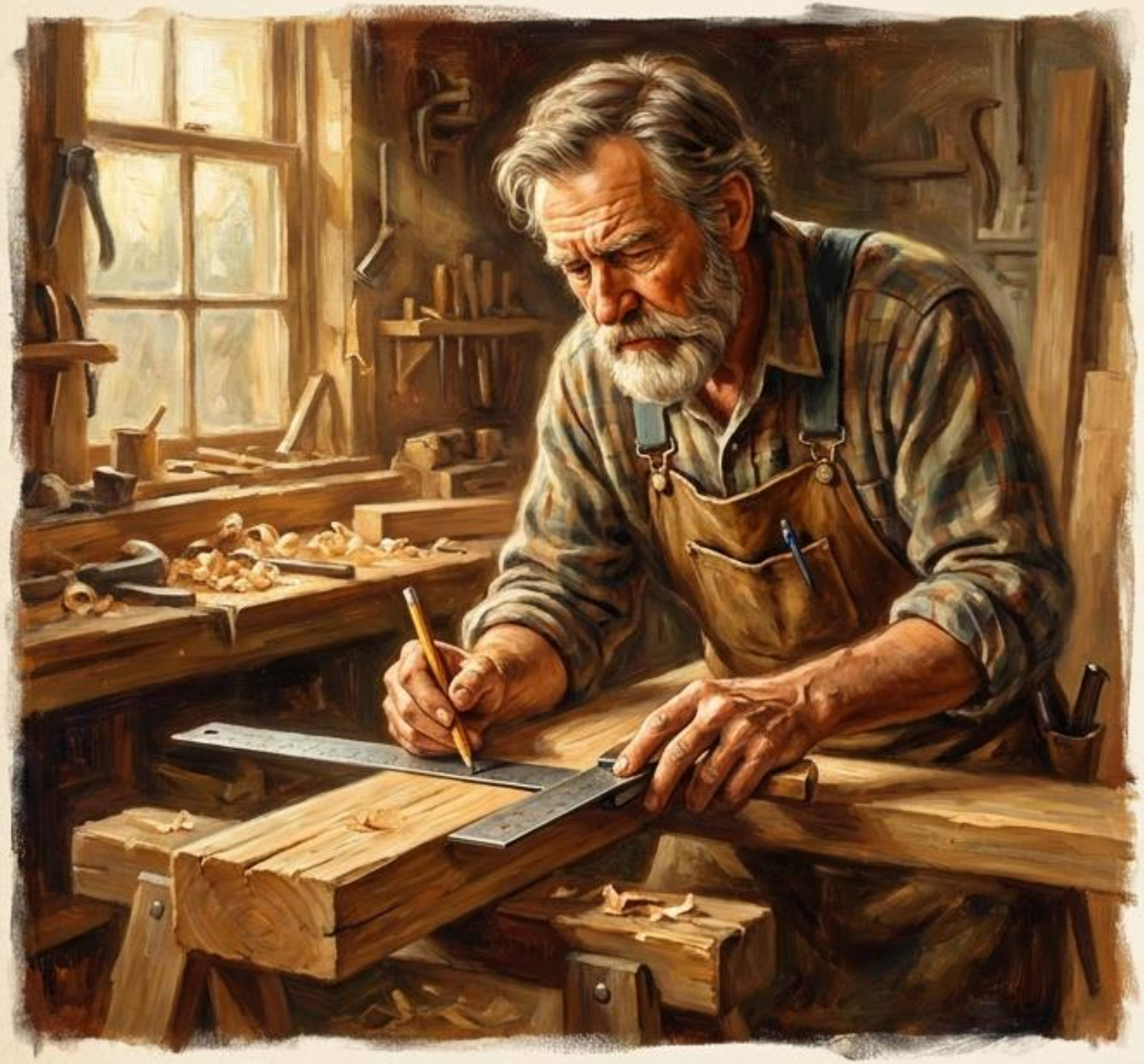
"Greater in battle than the man who would conquer a thousand-thousand men, is he who would conquer just one—himself." – *Dhp* 103

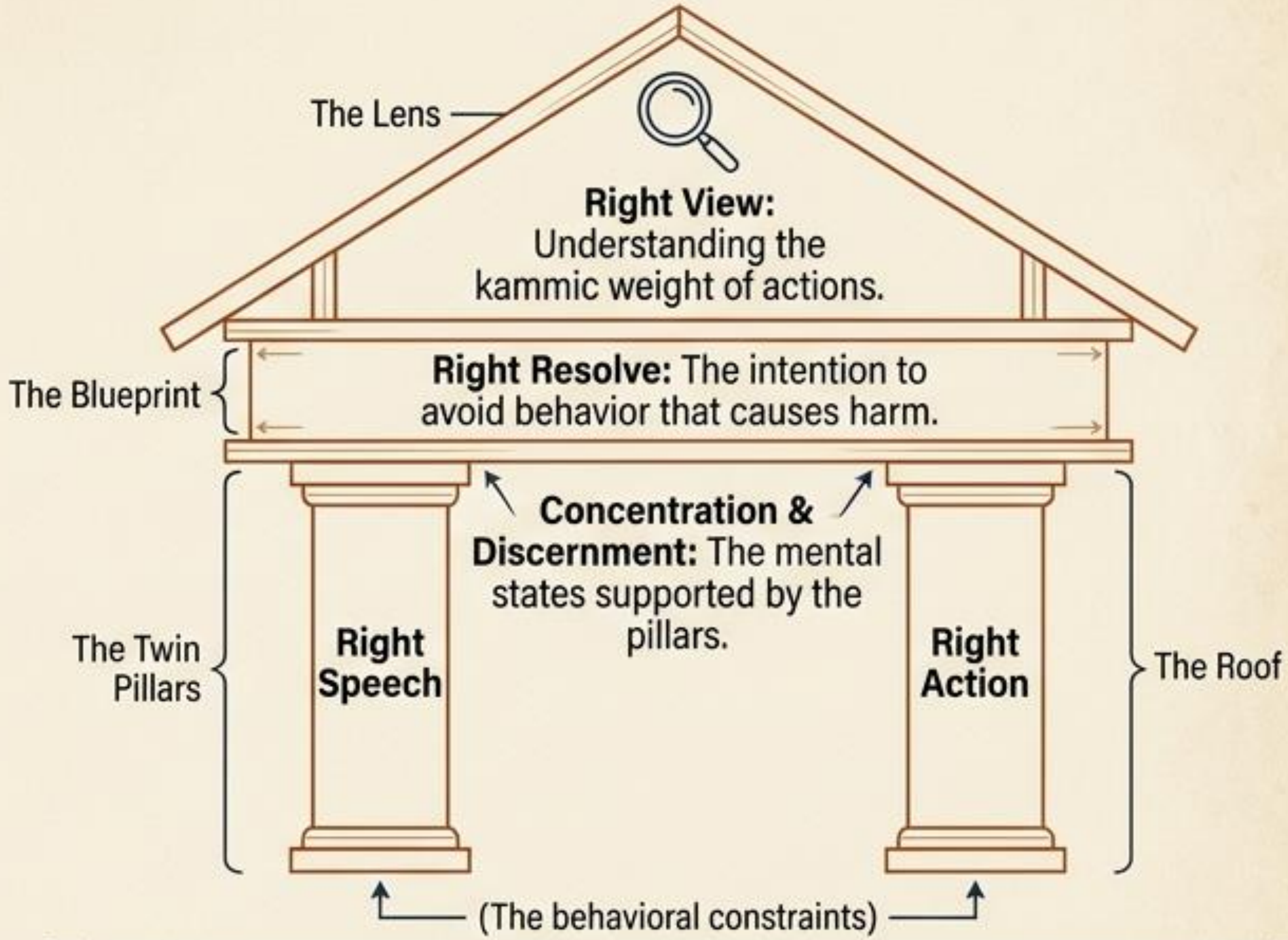
The Architecture of Non-Affliction

A Field Guide to Right Speech, Right Action, and the Mastery of Self

GENERAL STORE
GENERAL STORE

The Foundation of the Path: Non-Affliction





The Lens

Right View: Understanding the kammic weight of actions.

The Blueprint

Right Resolve: The intention to avoid behavior that causes harm.

Concentration & Discernment: The mental states supported by the pillars.

The Twin Pillars

Right Speech

Right Action

The Roof

(The behavioral constraints)

The Principle of Non-Affliction: Abstaining from specific types of behavior that cause harm to oneself or others.

The Measure of Intent: Just as a carpenter measures twice to avoid ruining the wood, the practitioner uses Right View to evaluate an action before it is taken, ensuring it builds rather than destroys.

The Four Dimensions of Speech

	The Dimension of Truth	**Impure (Lies):** Consciously misrepresenting facts for personal gain, the sake of another, or reward.	**Pure (Truth):** Holding to the truth. Being firm, reliable, and no deceiver of the world.
	The Dimension of Unity	**Impure (Divisive Tale-bearing):** Repeating what is heard to break people apart. Delighting in factionalism.	**Pure (Reconciliation):** Cementing those united. Speaking things that create concord.
	The Dimension of Tone	**Impure (Harsh Speech):** Words that are insolent, cutting, and provoke anger. Destroys concentration.	**Pure (Soothing Words):** Affectionate, polite, appealing to people at large. Words that go to the heart.
	The Dimension of Utility	**Impure (Idle Chatter):** Speaking out of season, unfactual, disconnected from the goal.	**Pure (Timely Wisdom):** Reasonable, circumscribed, words worth treasuring.

The Ultimate Transgression: Misrepresenting the Truth

The Intent → **The Loss of Shame** → **The Blockade** → **The Harm to Others**

The Intent

Lying is defined by the intention to misrepresent the truth, not just deceive.

The Loss of Shame

If a person feels no shame at telling a lie, there is no evil that person will not do.

The Blockade

A lack of truthfulness blocks the ability to examine one's actions, severely hampering the capacity to learn.

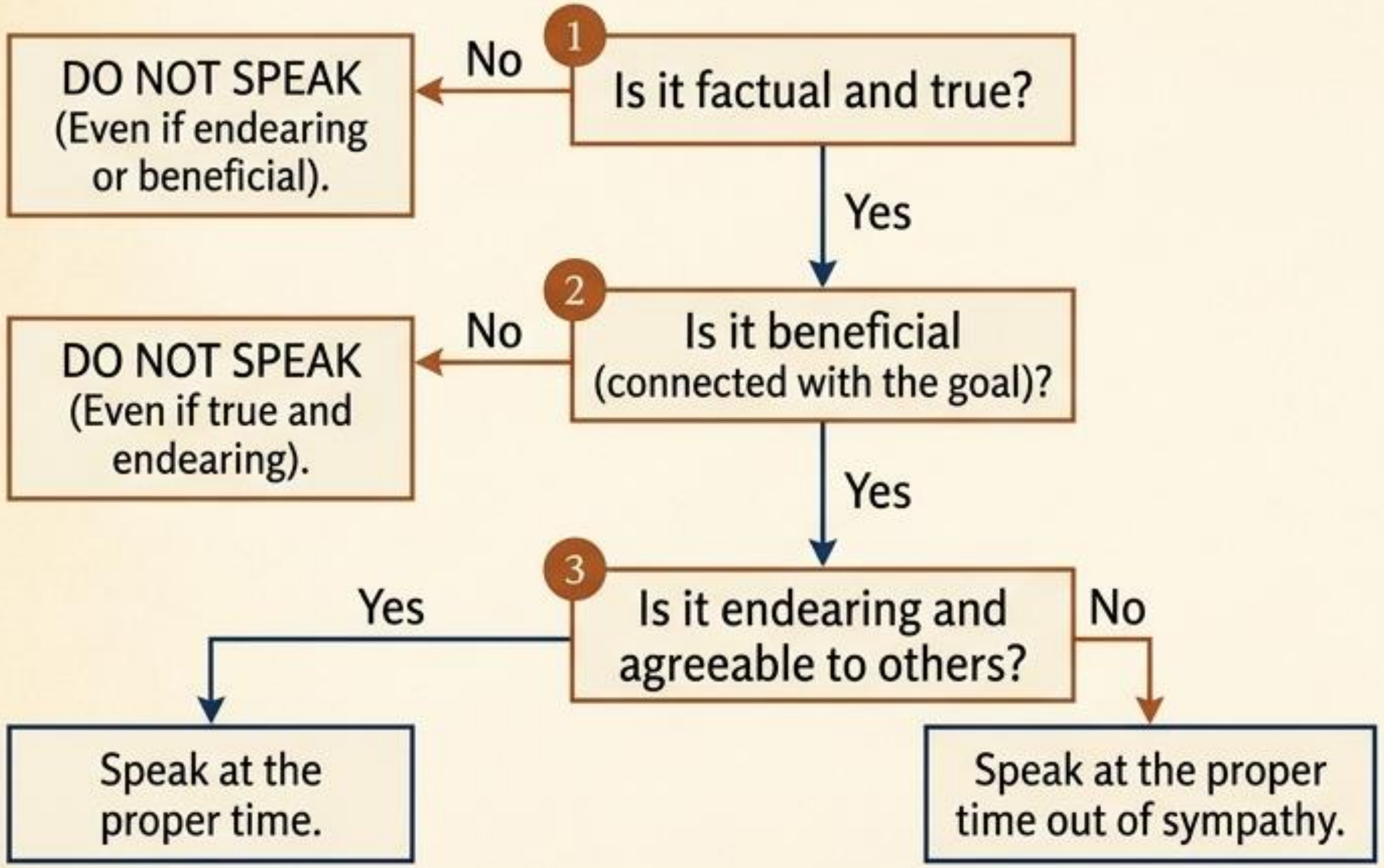
The Harm to Others

Misunderstanding causes listeners to act unskillfully, damaging their future kamma.

The Principle of Integrity

To maintain integrity, speak as little as possible of your own good points and the faults of others; speak fully of your own faults and the good points of others.

The Sharp Object Triage: When to Speak



① Is it factual and true?

No → **DO NOT SPEAK** (Even if endearing or beneficial).

Yes ↓

② Is it beneficial (connected with the goal)?

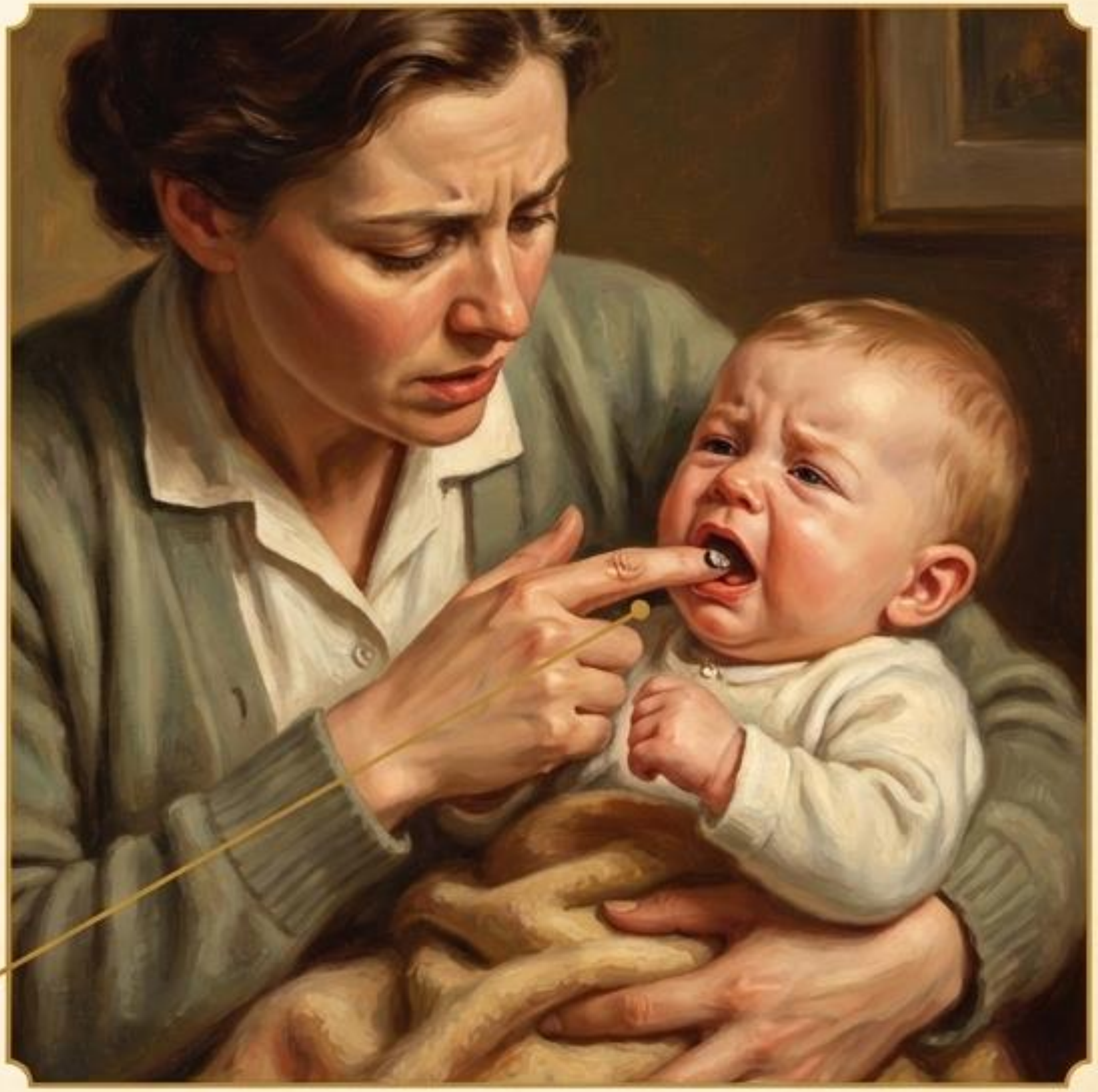
No → **DO NOT SPEAK** (Even if true and endearing).

Yes ↓

③ Is it endearing and agreeable to others?

Yes → Speak at the proper time.

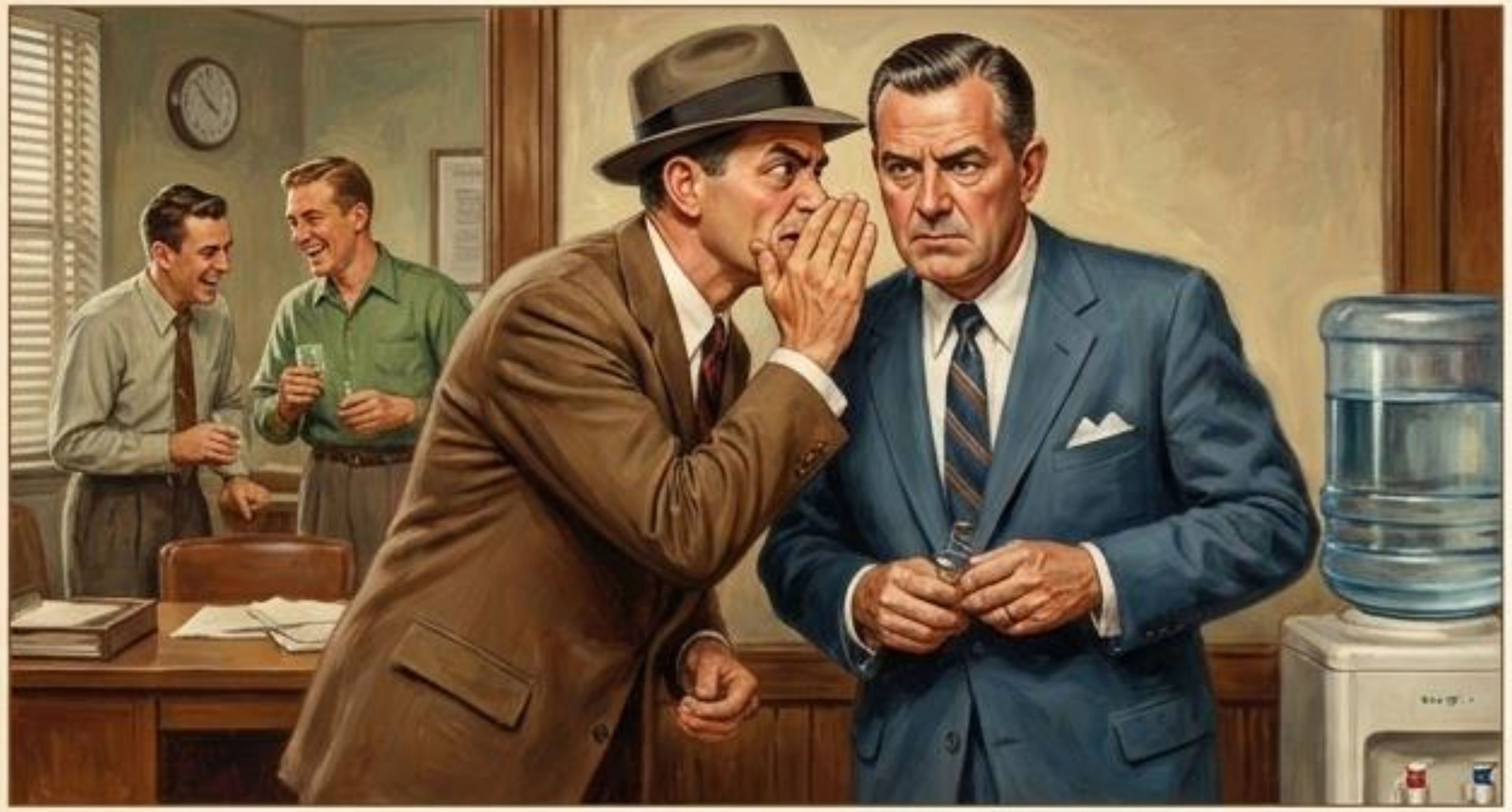
No → Speak at the proper time out of sympathy.



The Buddha's Metaphor: Just as you would extract a sharp object from a baby's mouth even if it draws blood, you must sometimes use displeasing words. People are not permanently harmed by having their feelings hurt, but they are harmed by swallowing destructive actions.

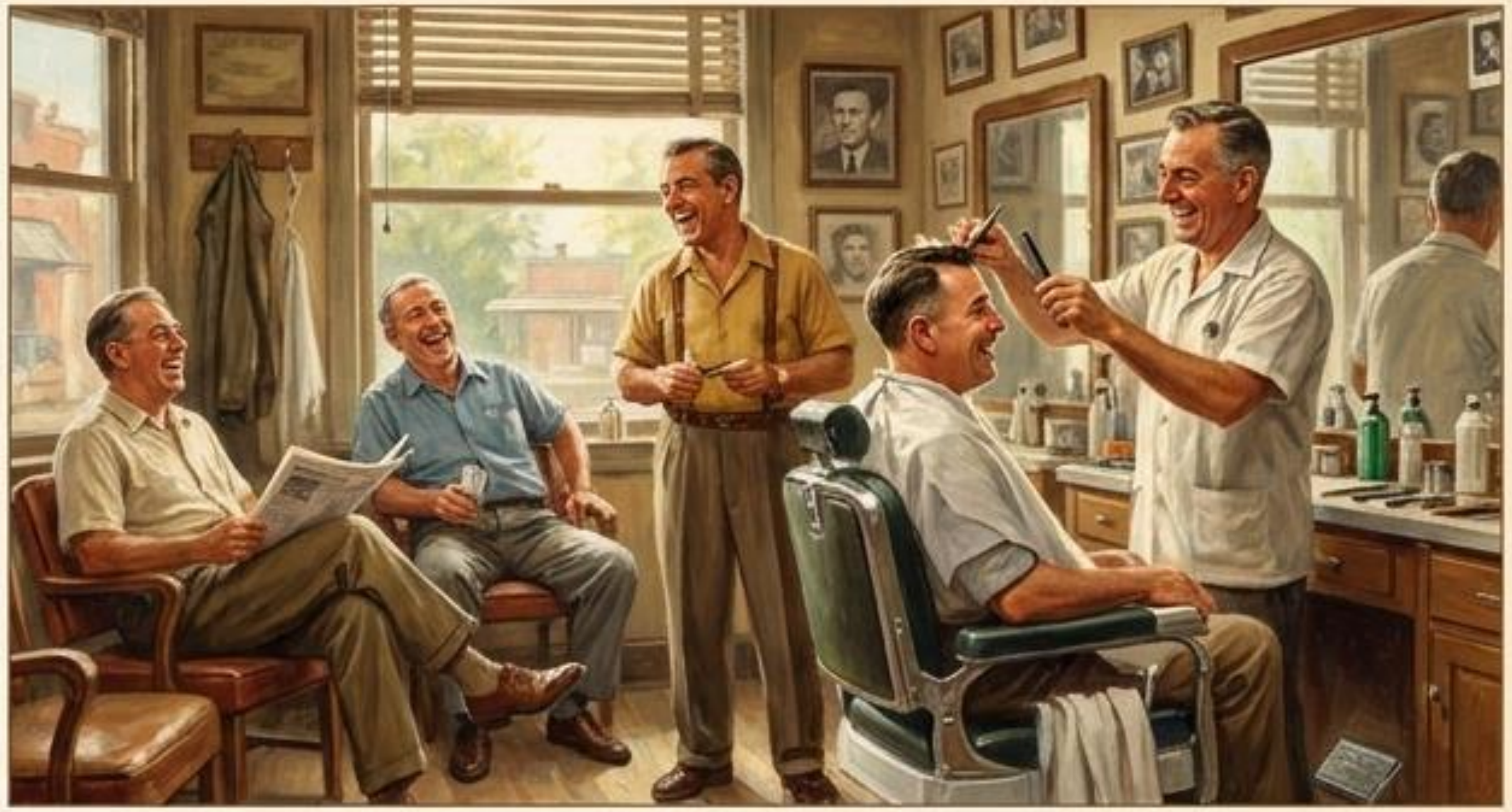
Navigating the Gray: Gossip vs. Chatter

Divisive Tale-Bearing (Factionalism)



- **The Action:** Reporting the unadorned, true facts of someone's misbehavior to another person.
- **The Intent:** To win favor, provoke a rift, or promote factionalism.
- **The Distinction:** Slander is a lie. Divisive tale-bearing uses the truth as a weapon. (It is not wrong speech if told to someone who can put a stop to the harm).

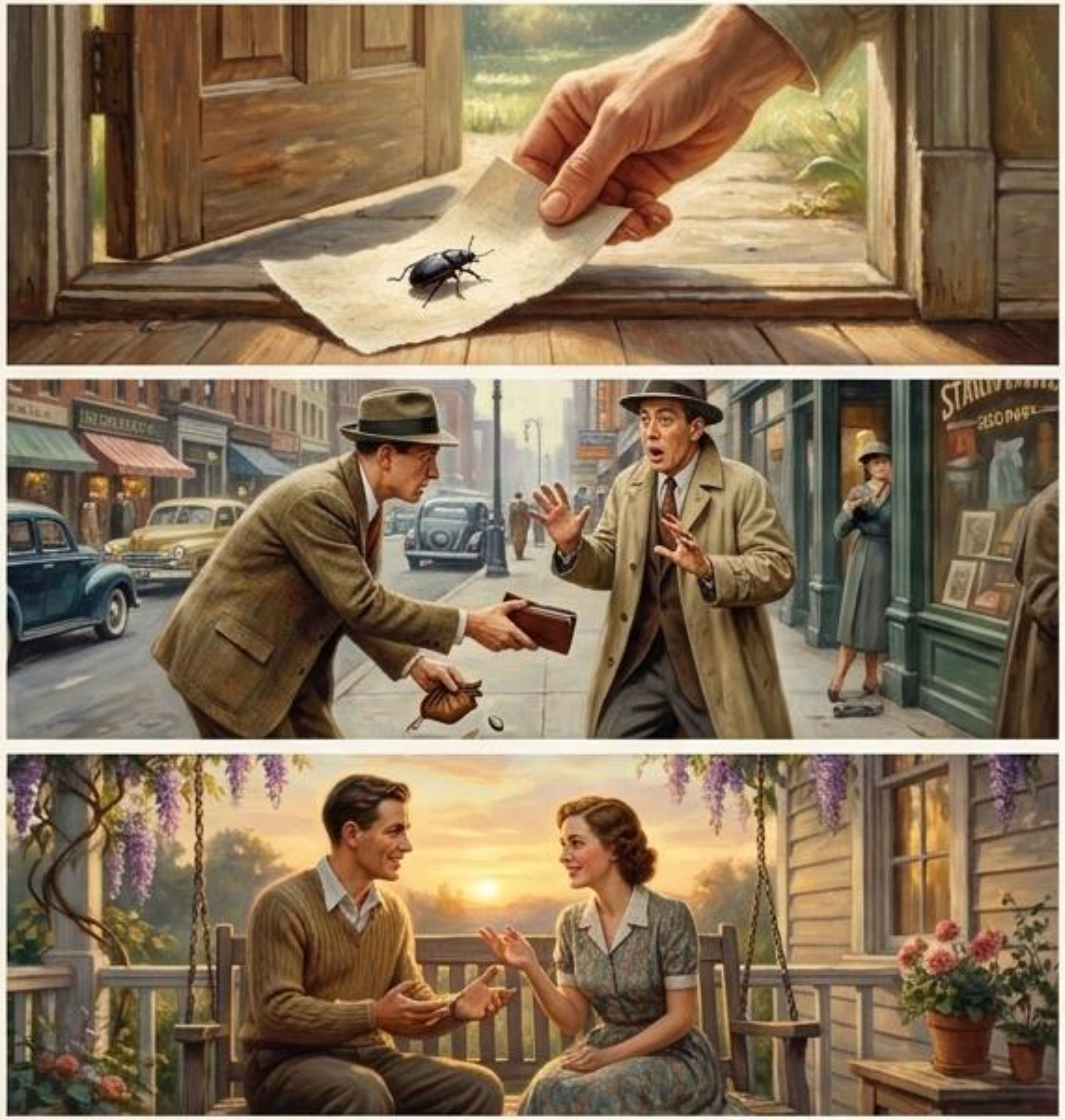
Idle Chatter (Frivolousness)



- **The Action:** Discussing kings, robbers, armies, food, village gossip, or even origin-of-the-cosmos philosophy.
- **The Intent:** Speaking out of season with no connection to the goal or the Dhamma.
- **The Distinction:** Humor is not inherently idle chatter. The Buddha frequently used cutting humor and satire to expose human foibles when it served a useful purpose.

The Three Pillars of Bodily Action

The Saturday Evening Sutta



Taking Life -> Compassion

The Rule: Intentionally killing any animate being (human, animal, insect).

The Standard: Requires knowing it is a living being and that the act will kill it. He dwells with his rod laid down... scrupulous, merciful.

Stealing -> Respect for Ownership

The Rule: Taking objects for one's own, in the manner of theft, without permission.

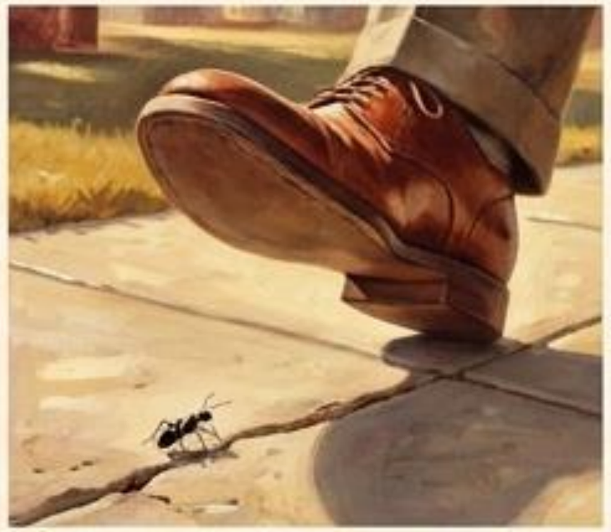
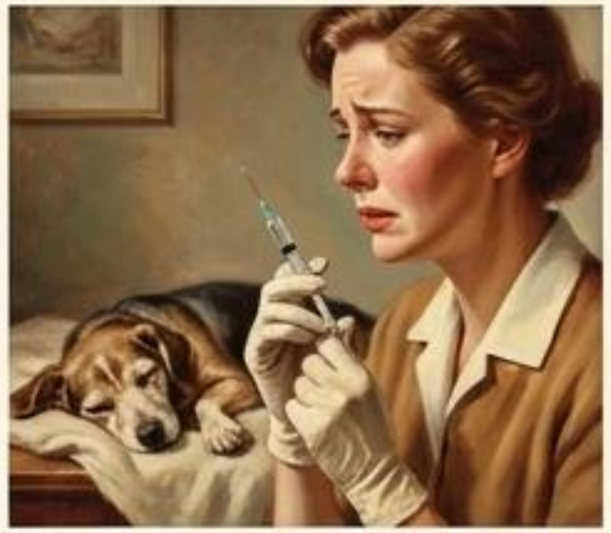
The Standard: Does not include borrowing with intent to return, or taking from nature. The owner must be a specific person or group.

Sexual Misconduct -> Restraint

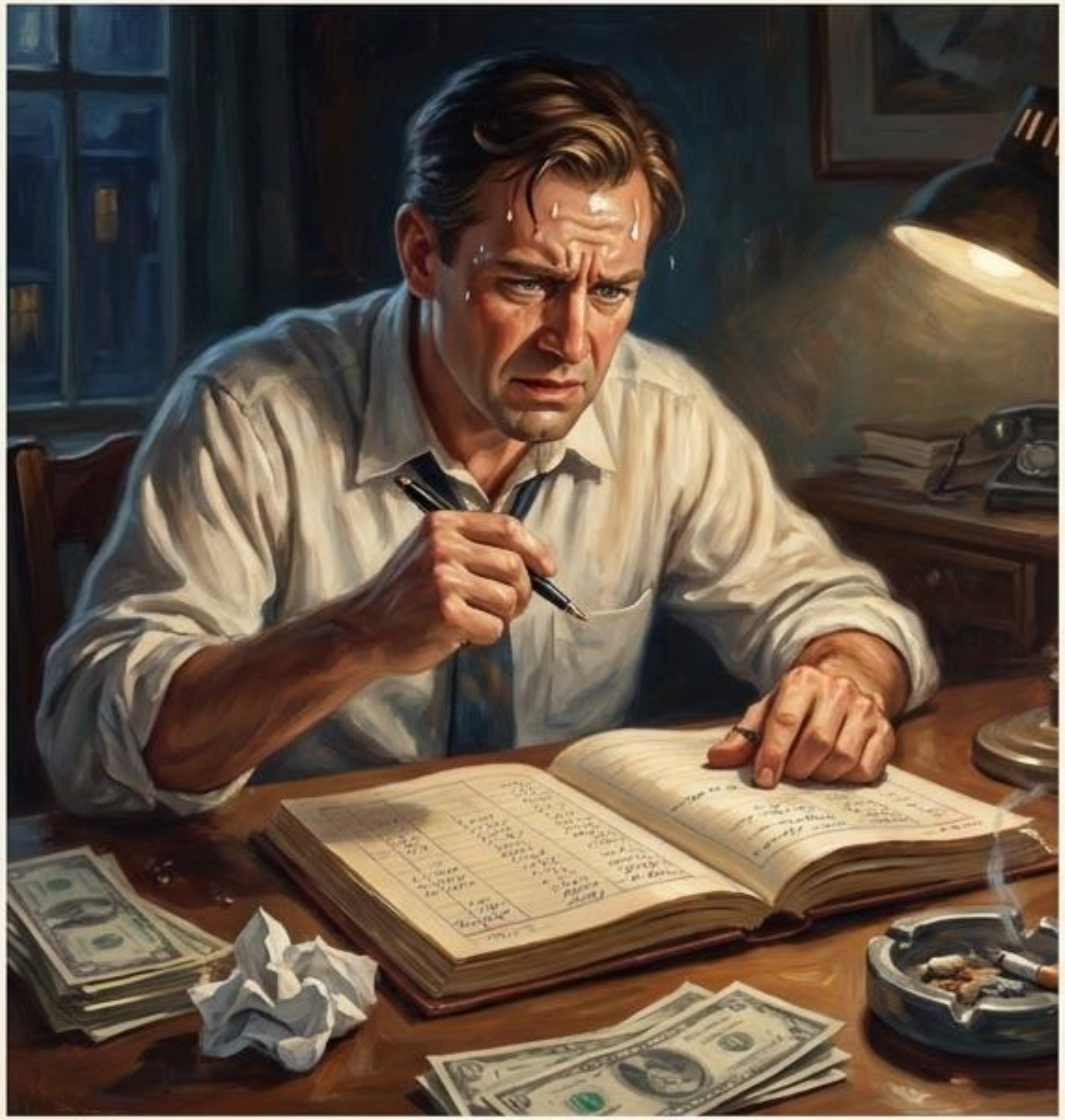
The Rule: Avoiding uncelibate behavior or transgressing with those protected by families, husbands, or Dhamma vows.

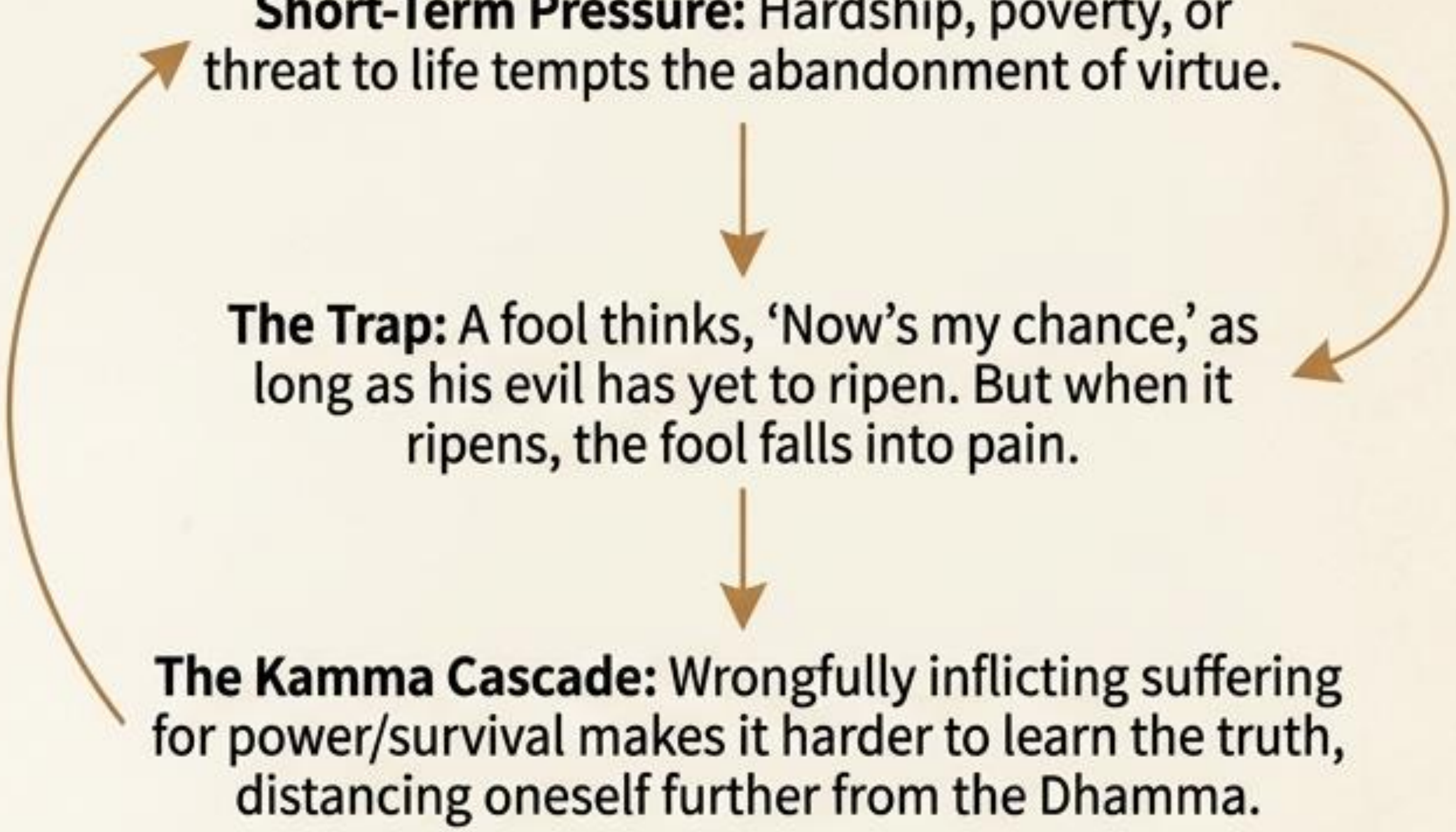
The Standard: Treating uncelibate behavior like a pit of glowing embers, or at minimum, never violating committed relationships.

The Boundary Conditions of Harm

		ACTION OCCURS	
		NO INTENT	NO PHYSICAL ACTION
INTENT TO HARM	INTENT TO KILL	 **The Accidental Step:** Stepping on an ant thinking it was a spot of dirt. **Result:** Not taking life. Intention defines the kammic weight.	 **Misguided Compassion:** Euthanasia to put out of misery. **Result:** Taking life. Motivation is not a mitigating factor; you do not know what awaits the being after death.
	NO INTENT	**Condoning:** Arguing that a war is morally justified, or recommending theft in times of poverty. **Result:** Wrong Action. You harm others by getting them to engage in wrong conduct.	**The Microscopic:** Killing bacteria through normal cleaning. **Result:** Not taking life. The Vinaya requires the living being to be visible to the naked eye.

The Synergy of Kamma: A Multi-Lifetime Perspective





Short-Term Pressure: Hardship, poverty, or threat to life tempts the abandonment of virtue.

The Trap: A fool thinks, ‘Now’s my chance,’ as long as his evil has yet to ripen. But when it ripens, the fool falls into pain.

The Kamma Cascade: Wrongfully inflicting suffering for power/survival makes it harder to learn the truth, distancing oneself further from the Dhamma.

Key Insight Callout

Loss of wealth, health, or relatives does not lead to rebirth in the lower realms. Loss of view and virtue does.

It is better to sacrifice current well-being, or even life, than to sacrifice long-term well-being by engaging in wrong action.

The Rules of Engagement: When to Step Away

Is the other person fit to talk with?

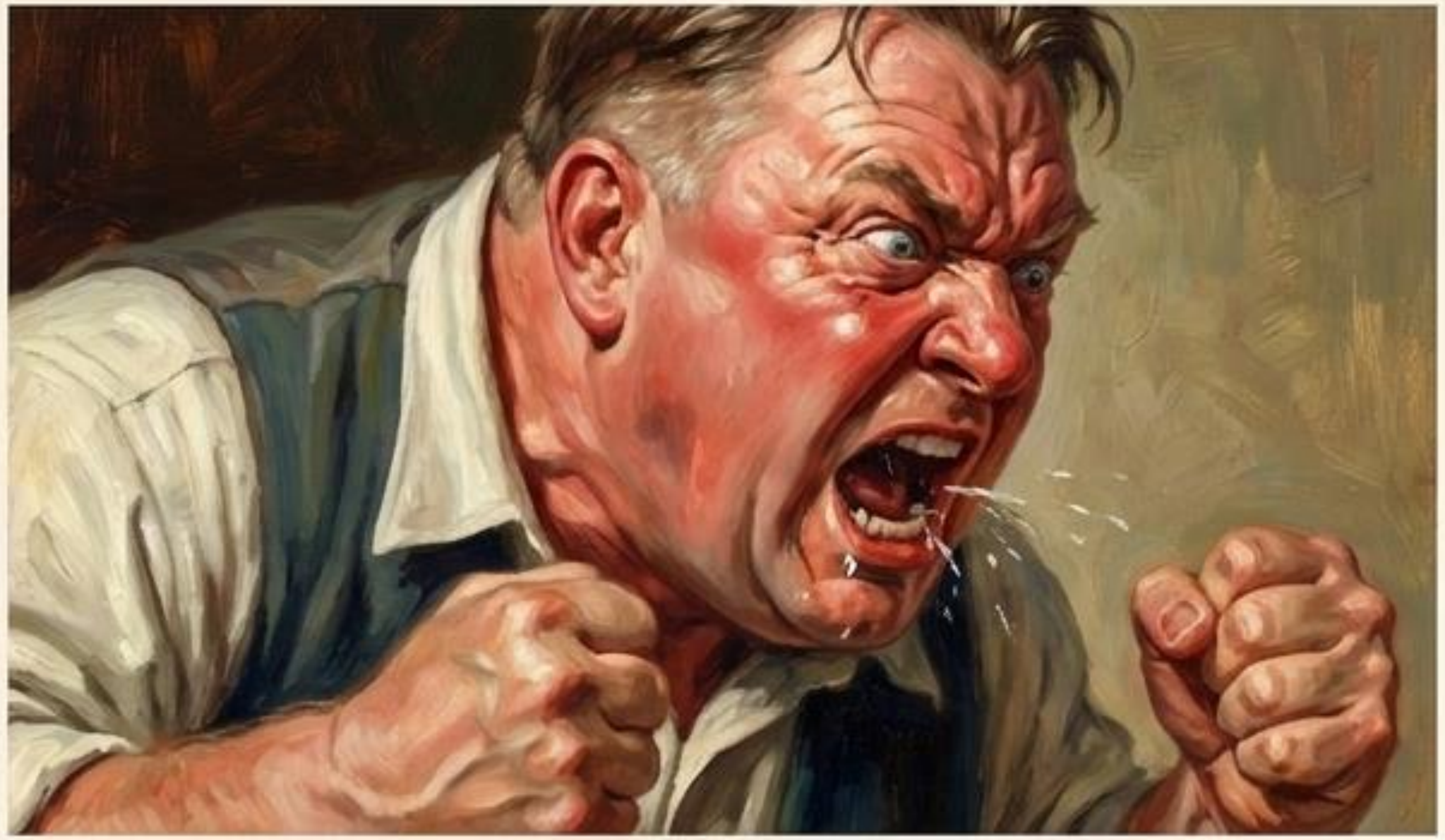
- ☐ Do they stand by logic, what is possible, and standard procedure?
- ☐ Do they stay on topic without wandering?
- ☐ Do they avoid showing anger, sulking, or ridiculing?

If NO to any: Walk away. A discussion must serve the liberation of the mind.

Before YOU level a charge at another:

- ☐ Is it the right time?
- ☐ Is it factual?
- ☐ Am I speaking gently, not harshly?
- ☐ Is it connected to the goal?
- ☐ Am I speaking with goodwill, completely free of inner aversion?

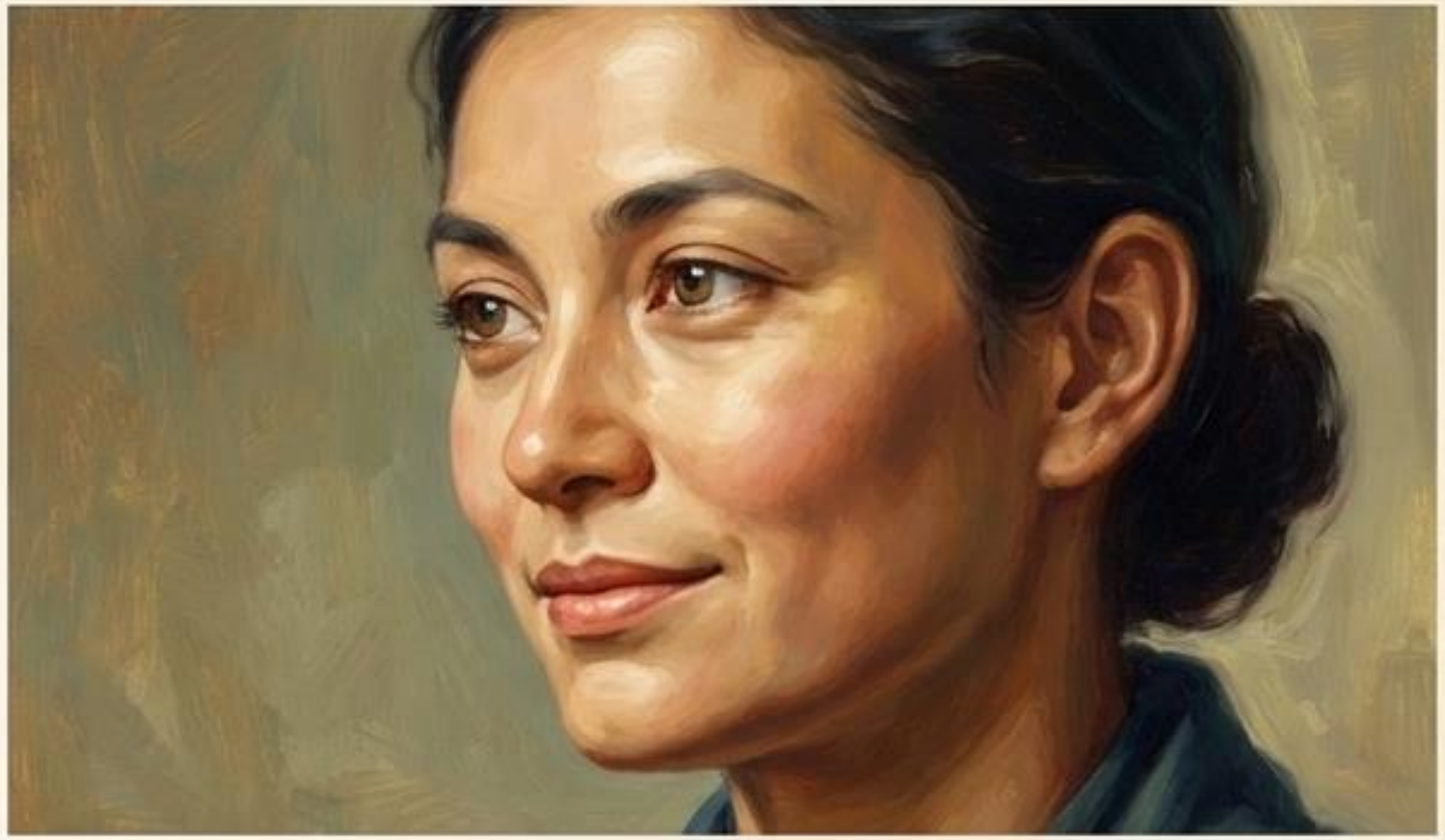
Conquering the Self > Conquering Others



The Fool's View

Fools flare up if there are no constraints.

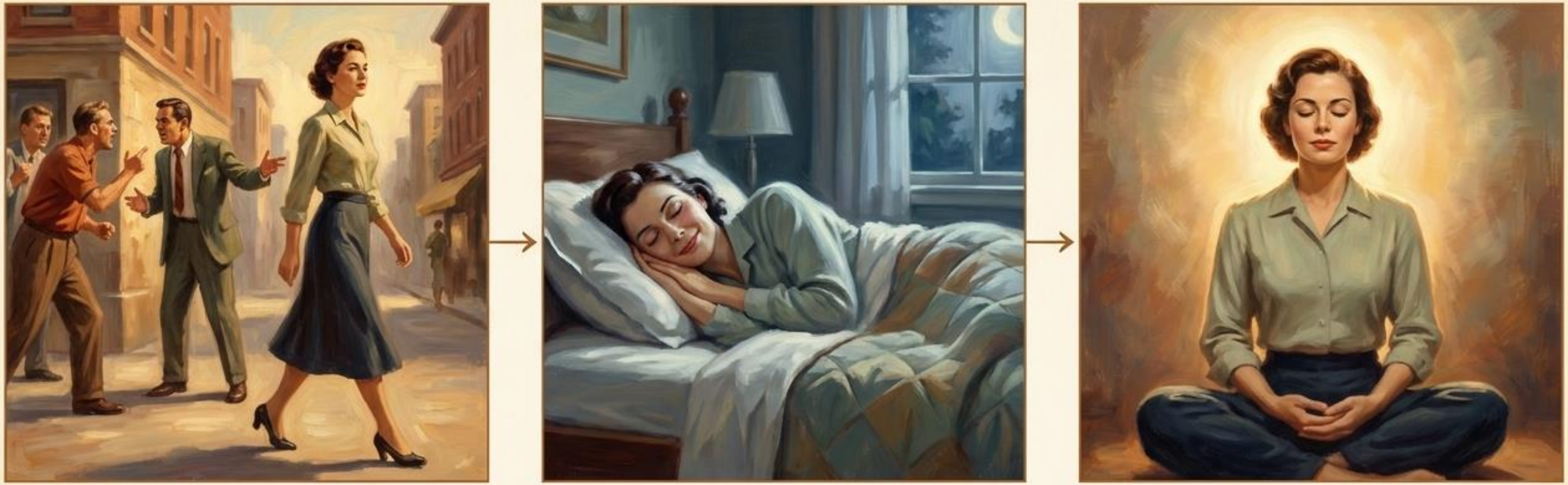
Patience is seen as weakness; the belief is that if you don't fight back, the aggressor will pursue you more.



The Enlightened View

- ☐ When knowing the other's provoked, you mindfully grow calm.
- ☐ **The Foremost Patience:** Being forbearing to someone weak when you are strong.
- ☐ **The True Cure:** You live for the good of both yourself and the other when you refuse to flare up.
- ☐ **The Ultimate Victory:** Greater in battle than the man who would conquer a thousand-thousand men, is he who would conquer just one—himself.

How Speech and Action Condition the Mind



Unbroken Virtue (Right Speech/Action)

Requires mindfulness, alertness, and ardency at all times.

→

Lack of Remorse

You have nothing to regret. You feel less need to subconsciously block memories. Mindfulness has fewer gaps.

→

Gladness

The lack of remorse promotes a skillful, bright gladness within the mind.

→

Concentration (*Jhāna*)

The mind settles down with a steady sense of well-being. Gaining control over the mouth provides the exact practice needed to control the chatter in the mind.

The Training Ground for Wisdom

Where Exceptions Exist (Harsh Speech, Idle Chatter)

The Test of Honesty: Forces you to relentlessly interrogate your own motives.

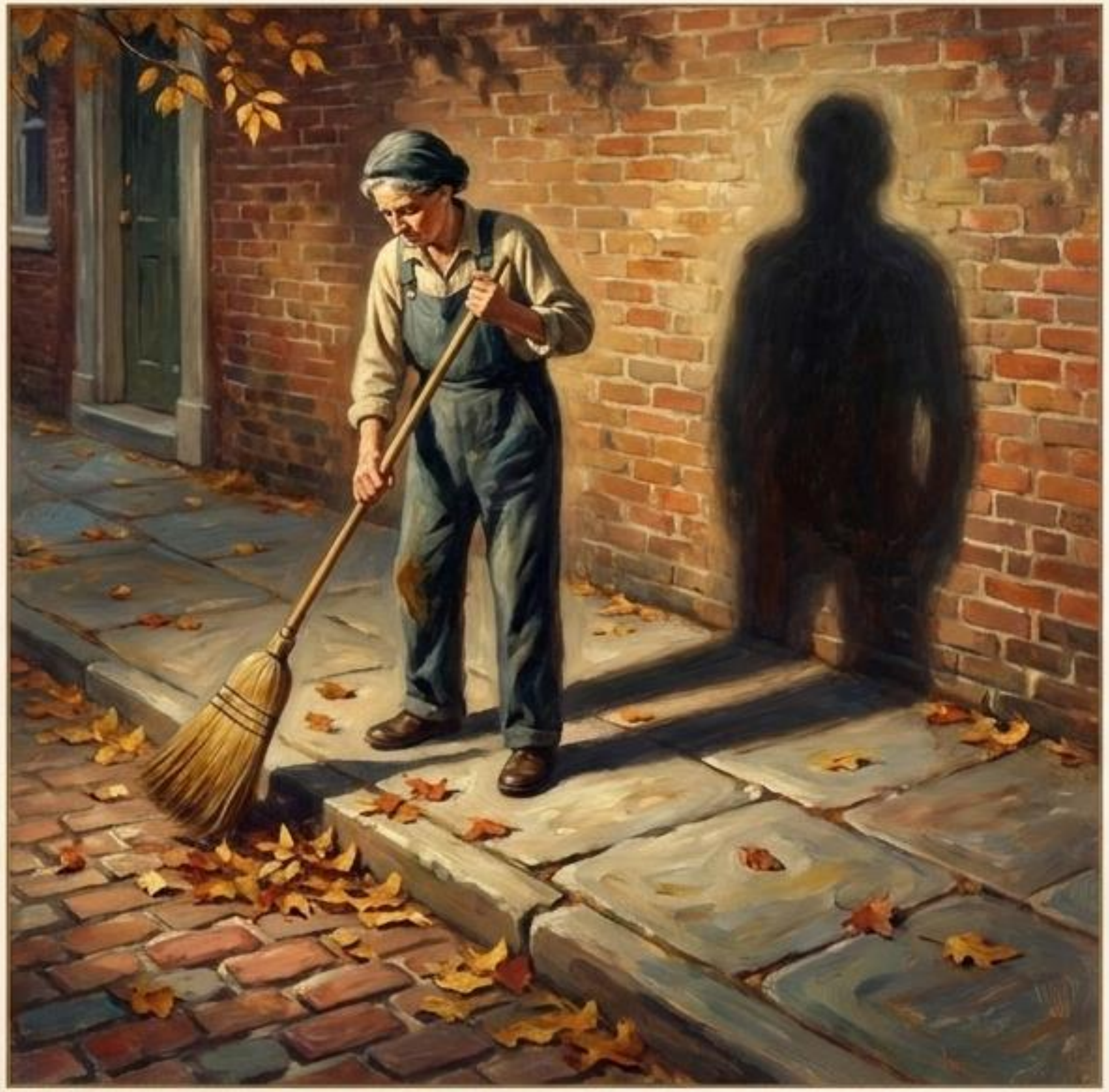
The Mechanism: Are you using harsh speech because it is truly the only effective tool, or are you secretly justifying your own anger? You must develop profound self-honesty to know the difference.

Where NO Exceptions Exist (Lies, Physical Action)

The Test of Ingenuity: Forces you to be quick-witted to do the least harm while holding to absolute principles.

The Mechanism: Strict rules force strategic wisdom. You cannot lie, so you must become brilliant at navigating the truth to protect others without breaking your virtue.

Transcendent Virtue: Beyond the “I’



Sīlamaya (Made of Virtue)

The practitioner follows the rules but constructs an identity around being a “good person.”

The Danger: Clinging to habits, exalting oneself, and disparaging others who fail.

↓

Sīlavant (Virtuous)

The transcendent level. Behavior aligns perfectly with Right Speech and Action effortlessly.

The Liberation: You no longer define yourself around your virtue. You become familiar with a state of mind that does not think in terms of “I” or “me.” The action is pure because the ego is absent.

The Gift of Universal Safety

External Protection Fails:

A person may be guarded by squadrons of elephants, cavalry, and infantry. But if they engage in bodily, verbal, or mental misconduct, they remain completely unprotected.

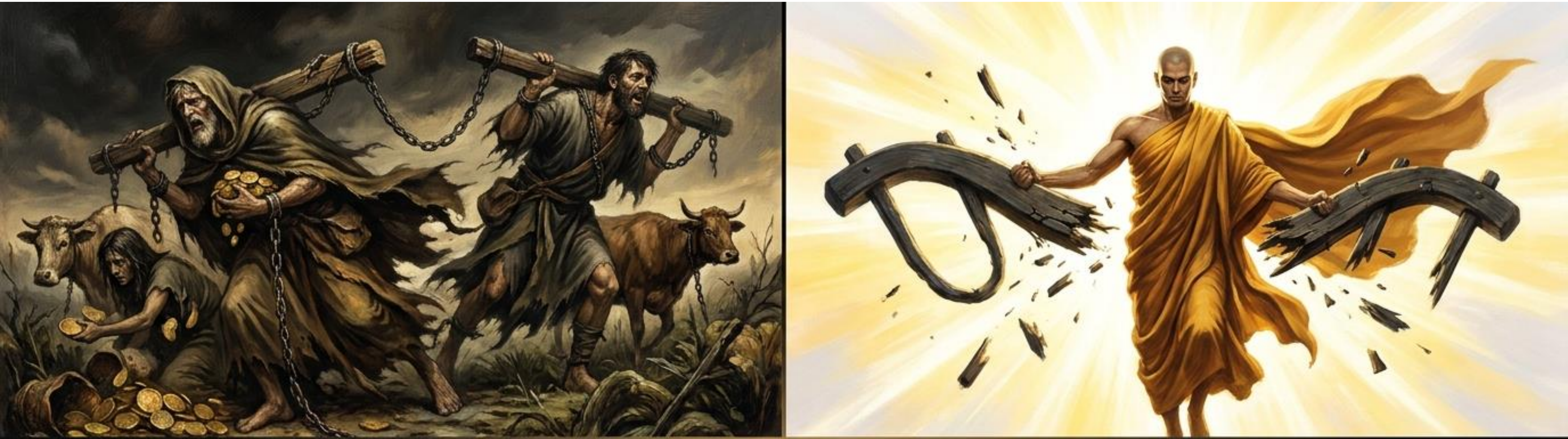
Internal Protection Sustains:

Those who engage in good conduct have themselves protected... an internal protection.

By observing Right Speech and Right Action in every situation without exception, you grant absolute, universal safety to all living beings from your quarter of the world. Ultimately, by giving this safety to the world, you share in that deathless safety yourself.

The Noble Search: The Architecture of Liberation

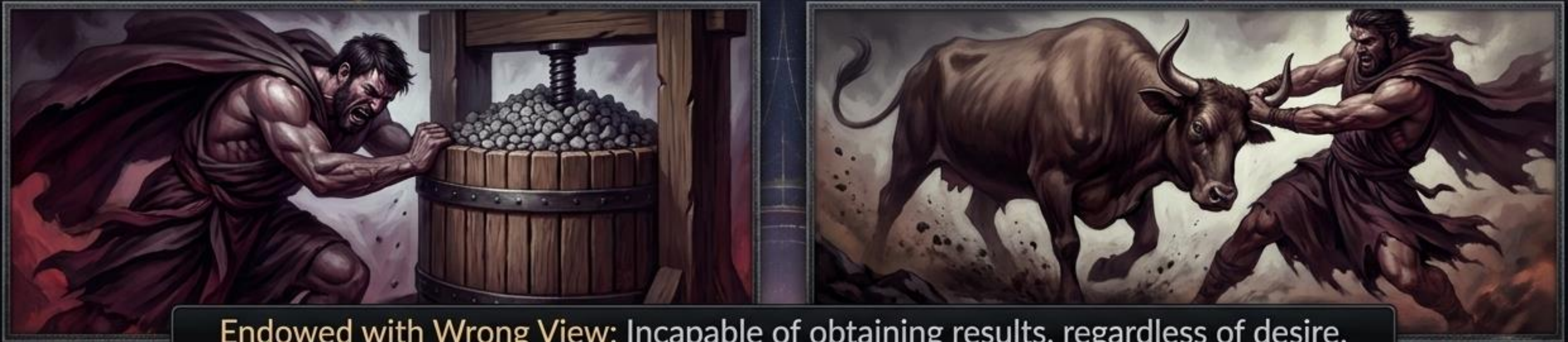
An exploration of the mechanics of awakening based on the Pali Canon.



The Two Searches

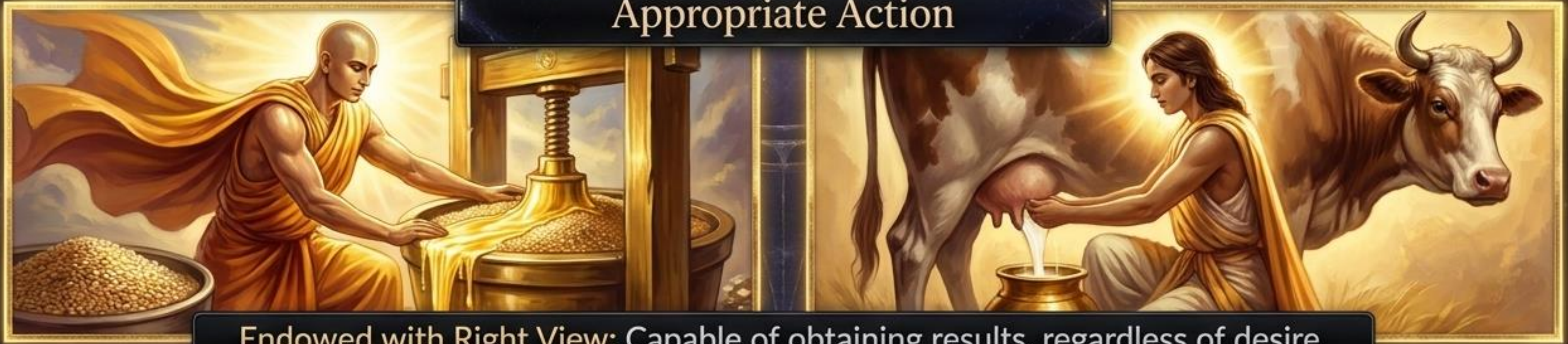
The Ignoble Search	The Noble Search
A person subject to birth, aging, illness, and death seeking things also subject to these conditions.	A person subject to these conditions, seeing their drawbacks, seeking the unborn and aging-less.
Infatuation with acquisitions: spouses, livestock, gold, and silver.	The Goal: Unexcelled security from the yoke: unbinding.

Inappropriate Action



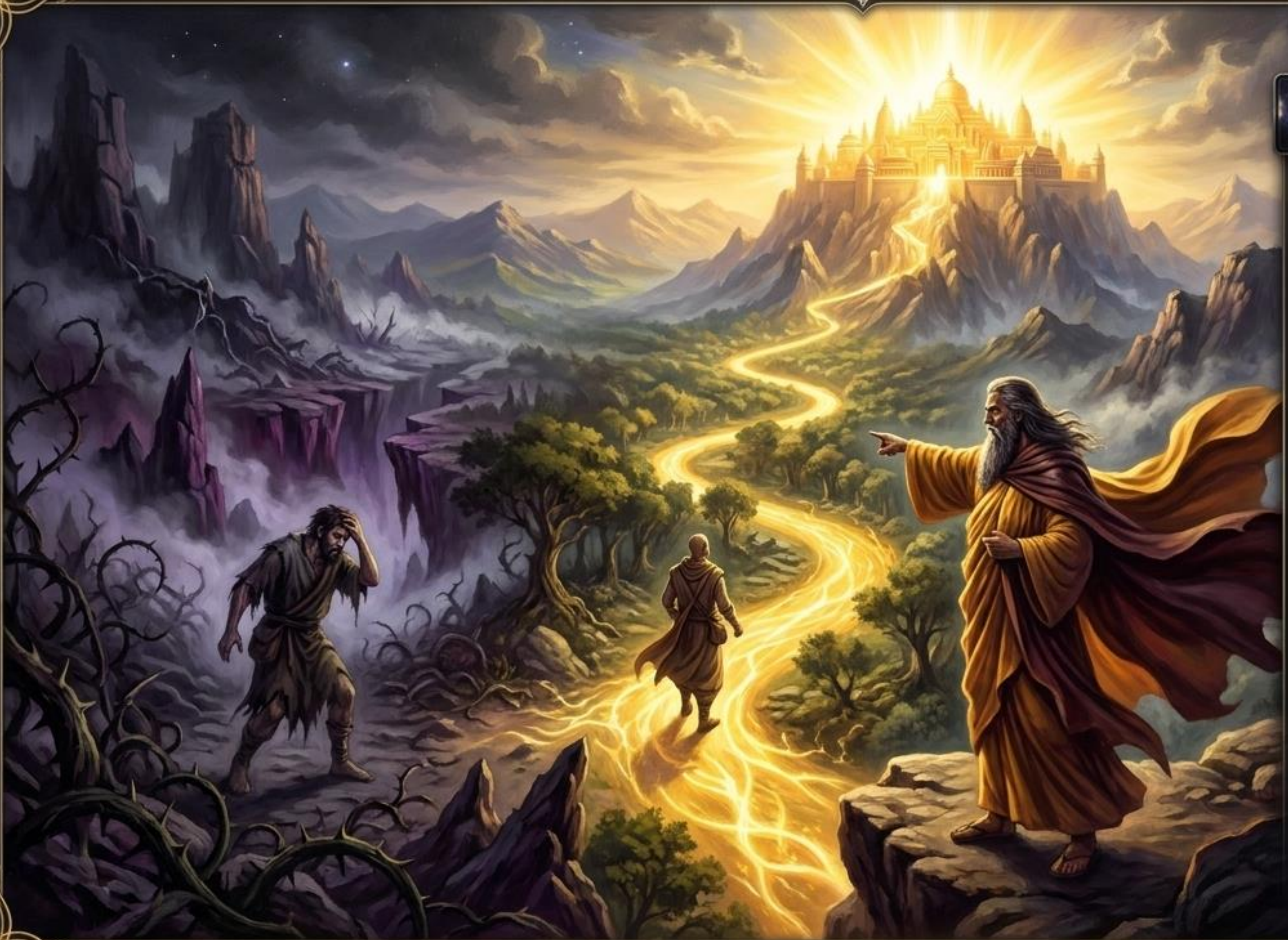
Endowed with Wrong View: Incapable of obtaining results, regardless of desire.

Appropriate Action



Endowed with Right View: Capable of obtaining results, regardless of desire.

Making a wish for results is irrelevant. Only appropriate action dictates outcome.



The Role of the Guide

The Guide gives perfect instructions to Rājagaha.

One man follows them and arrives safely.

Another ignores them and arrives out west.

> *"What can I do about that? The Tathāgata is the one who shows the way."*

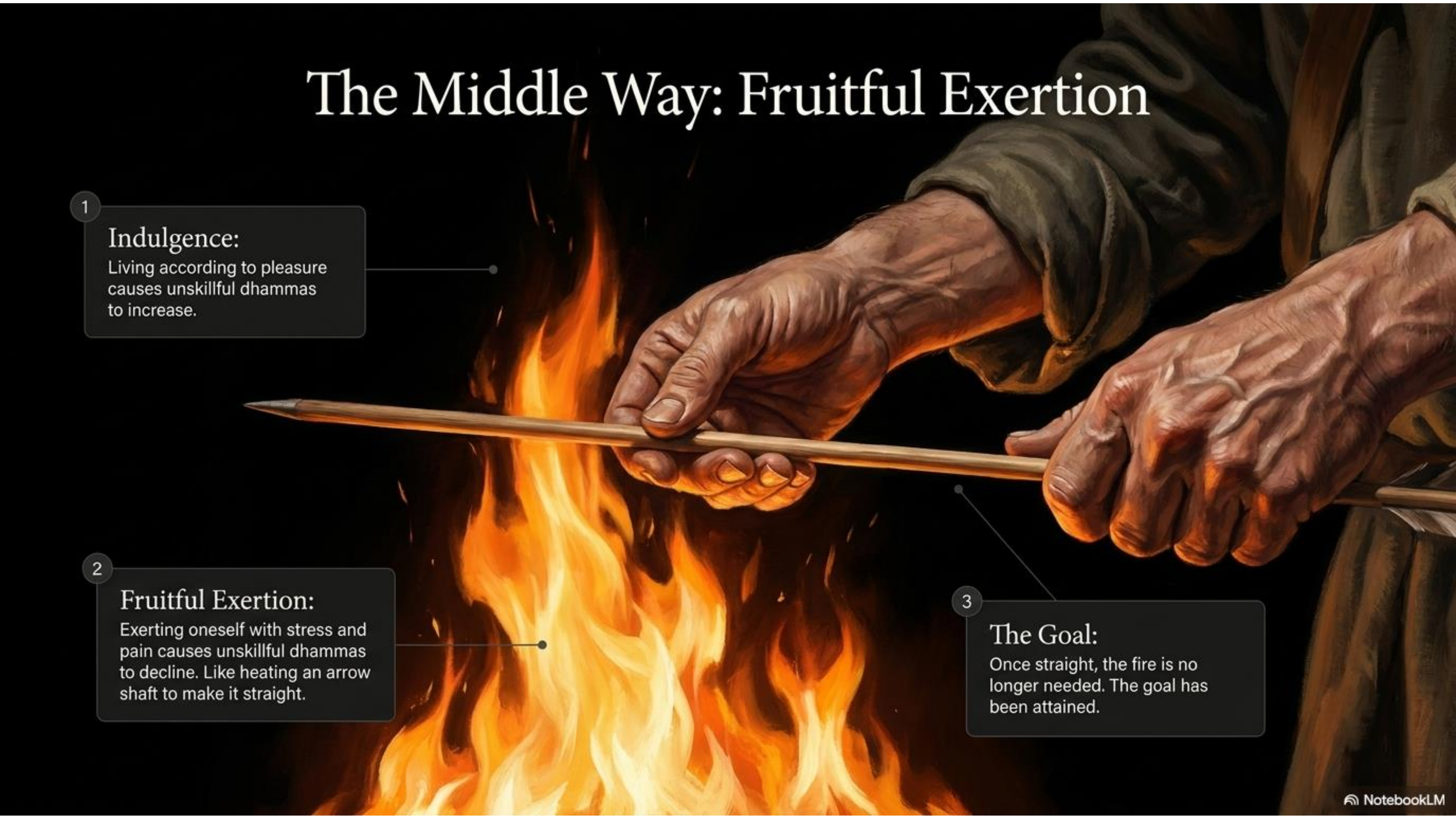
The Gatekeeper of Awareness

The Mechanism of Salvation

The Tathāgata knows that all who leave the cosmos must pass through a single gate:

1. Abandoning the five hindrances (defilements of awareness that weaken discernment).
2. Establishing the mind in the four establishings of mindfulness.
3. Developing the seven factors for awakening.

The Middle Way: Fruitful Exertion



1 **Indulgence:**
Living according to pleasure causes unskillful dhammas to increase.

2 **Fruitful Exertion:**
Exerting oneself with stress and pain causes unskillful dhammas to decline. Like heating an arrow shaft to make it straight.

3 **The Goal:**
Once straight, the fire is no longer needed. The goal has been attained.

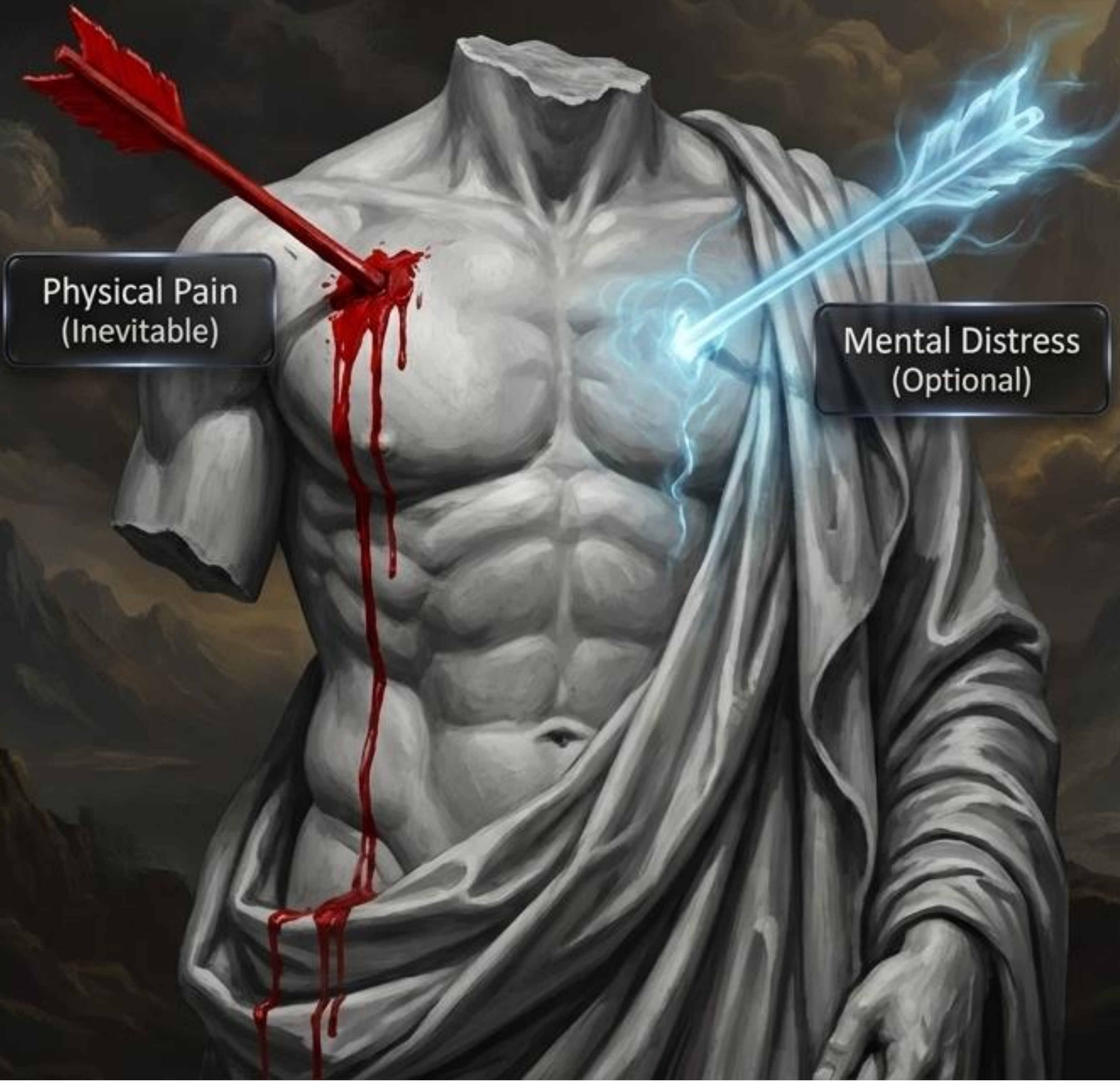
Anatomy of Suffering: The Two Arrows

The Uninstructed

Feels two pains: physical and mental.

They sorrow, grieve, and become distraught.

They are joined with suffering.


Physical Pain
(Inevitable)
Mental Distress
(Optional)

The Well-Instructed Disciple

Feels only one pain: physical.

They do not sorrow or grieve.

They are disjoined from secondary distress.

The Architecture of Feeling

Pleasant Feeling	Painful Feeling	Neutral Feeling
Breeds Passion-Obsession	Breeds Resistance-Obsession	Breeds Ignorance-Obsession
Escape: First Jhāna (abandoning passion)	Escape: Yearning for Liberation (abandoning resistance)	Escape: Fourth Jhāna (purity of equanimity)

The Four Ignoble Devotions to Pleasure

Base, vulgar, common, and unprofitable pleasures.

The Result

They do not lead to disenchantment, dispassion, cessation, or unbinding. They lead only to entanglement.

The Four Noble Devotions

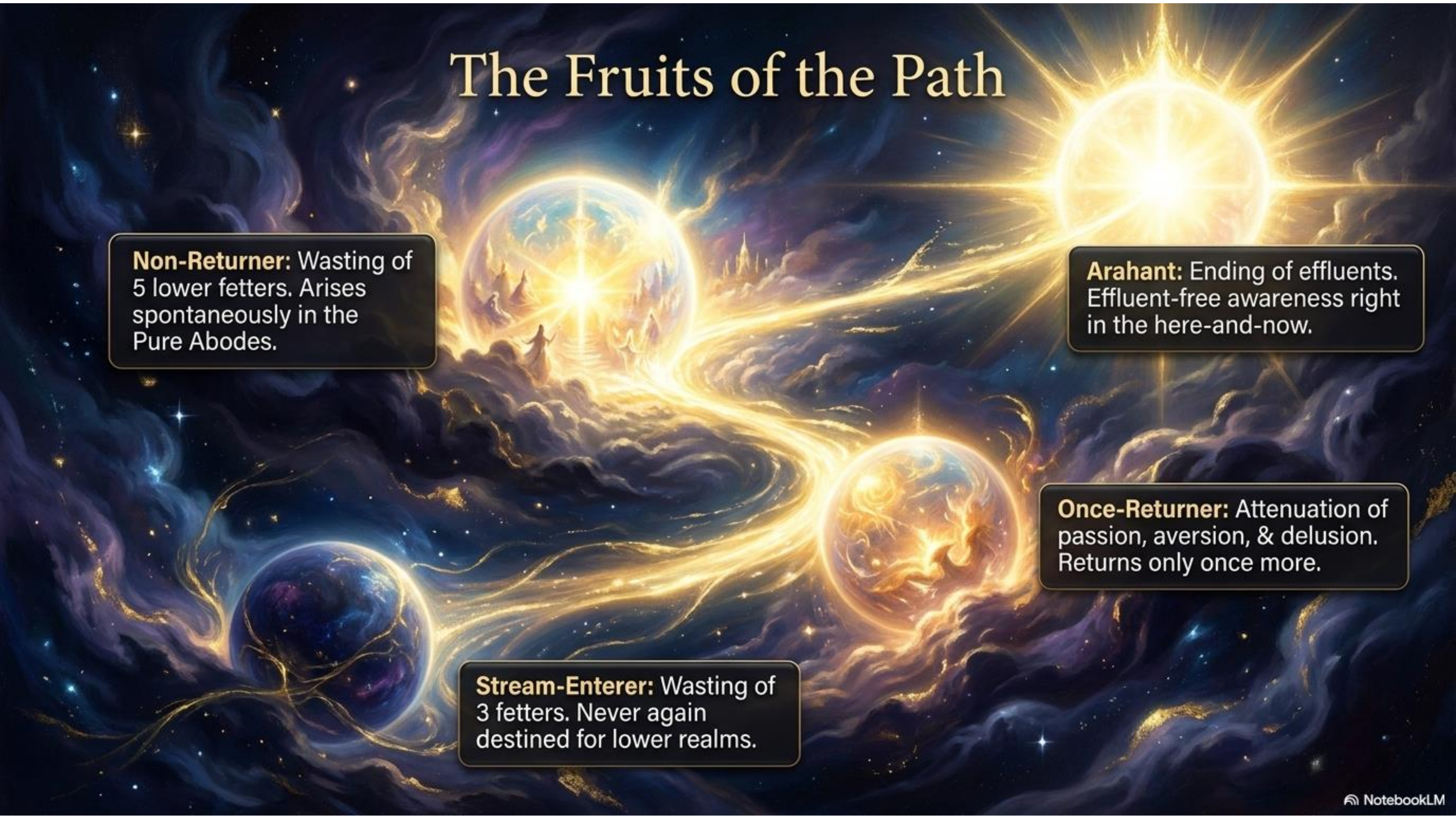
First Jhāna:
Rapture & pleasure born of seclusion, accompanied by directed thought.

Second Jhāna:
Internal assurance, unification of awareness free from directed thought.

Third Jhāna:
Equanimous, mindful, pleasant abiding. Fading of rapture.

Fourth Jhāna:
Purity of equanimity & mindfulness, neither pleasure nor pain.

The Fruits of the Path



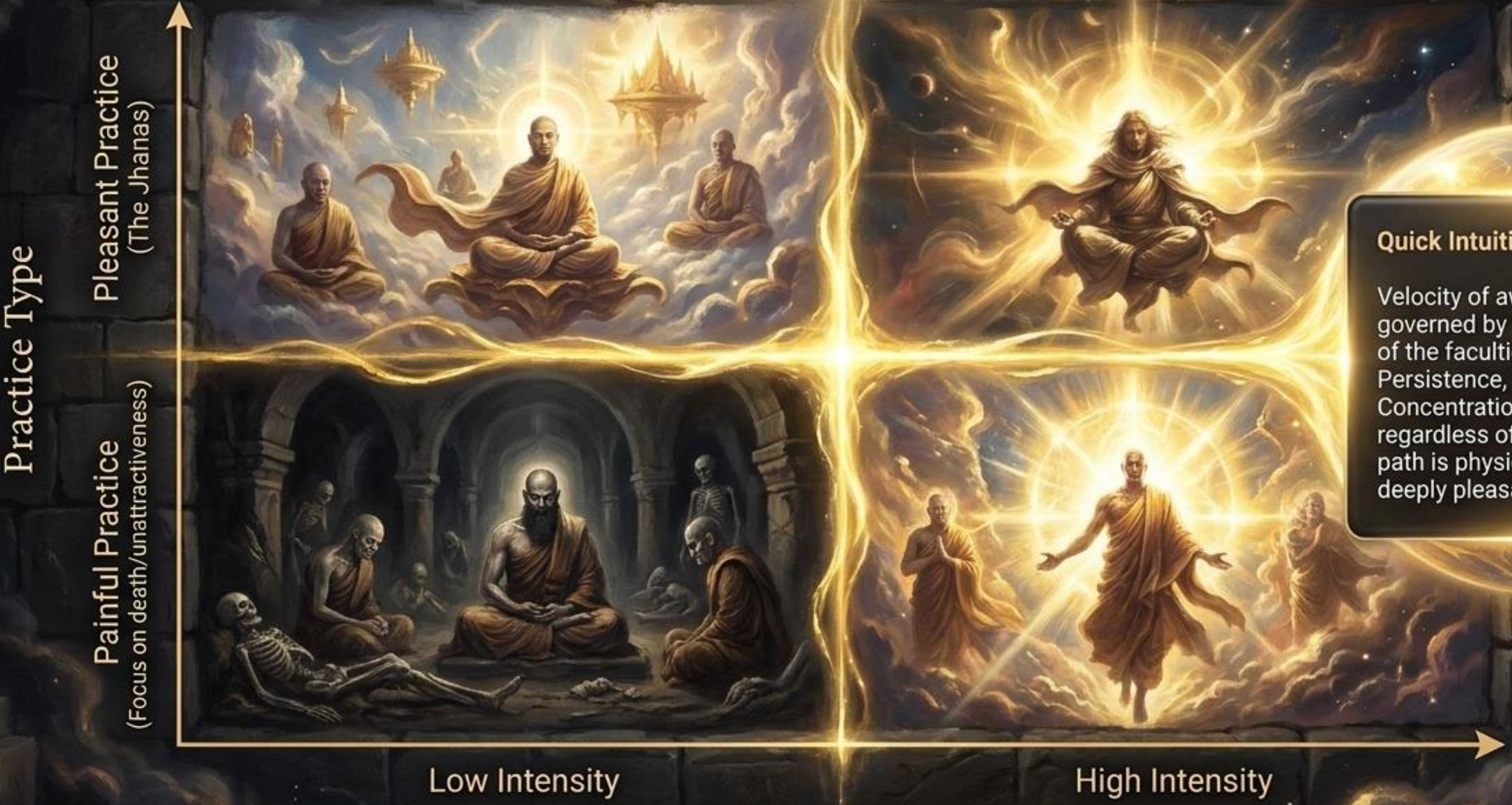
Stream-Enterer: Wasting of 3 fetters. Never again destined for lower realms.

Once-Returner: Attenuation of passion, aversion, & delusion. Returns only once more.

Non-Returner: Wasting of 5 lower fetters. Arises spontaneously in the Pure Abodes.

Arahant: Ending of effluents. Effluent-free awareness right in the here-and-now.

The Velocity of Awakening


Practice Type
Pleasant Practice
(The Jhanas)
Painful Practice
(Focus on death/unattractiveness)
Low Intensity
High Intensity

Quick Intuition & Immediacy

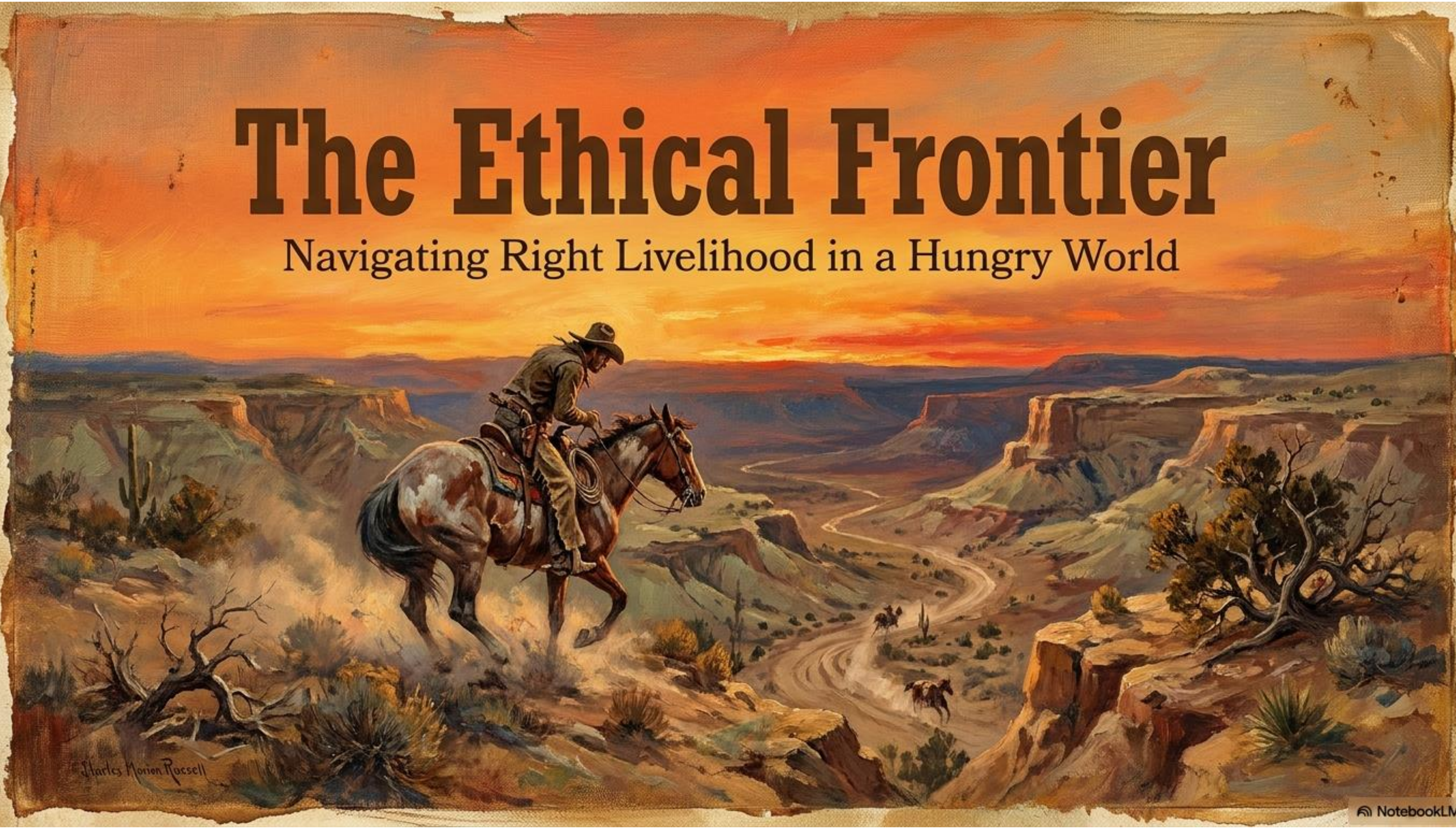
Velocity of awakening is governed by the sheer intensity of the faculties (Conviction, Persistence, Mindfulness, Concentration, Discernment), regardless of whether the path is physically painful or deeply pleasant.

Intensity of the Five Faculties

Unbinding: The absolute conclusion.
Unexcelled security from the yoke.

The Ethical Frontier

Navigating Right Livelihood in a Hungry World


Charles Marion Russell

Right Livelihood bridges physical survival with the rigorous training of the mind.

As the third virtue factor in the path, Right Livelihood goes far beyond simply avoiding wrong speech or action. It governs the total ramifications of how we acquire the necessities of life—food, clothing, shelter, and medicine—and dictates the exact psychological attitude we must maintain while consuming them.

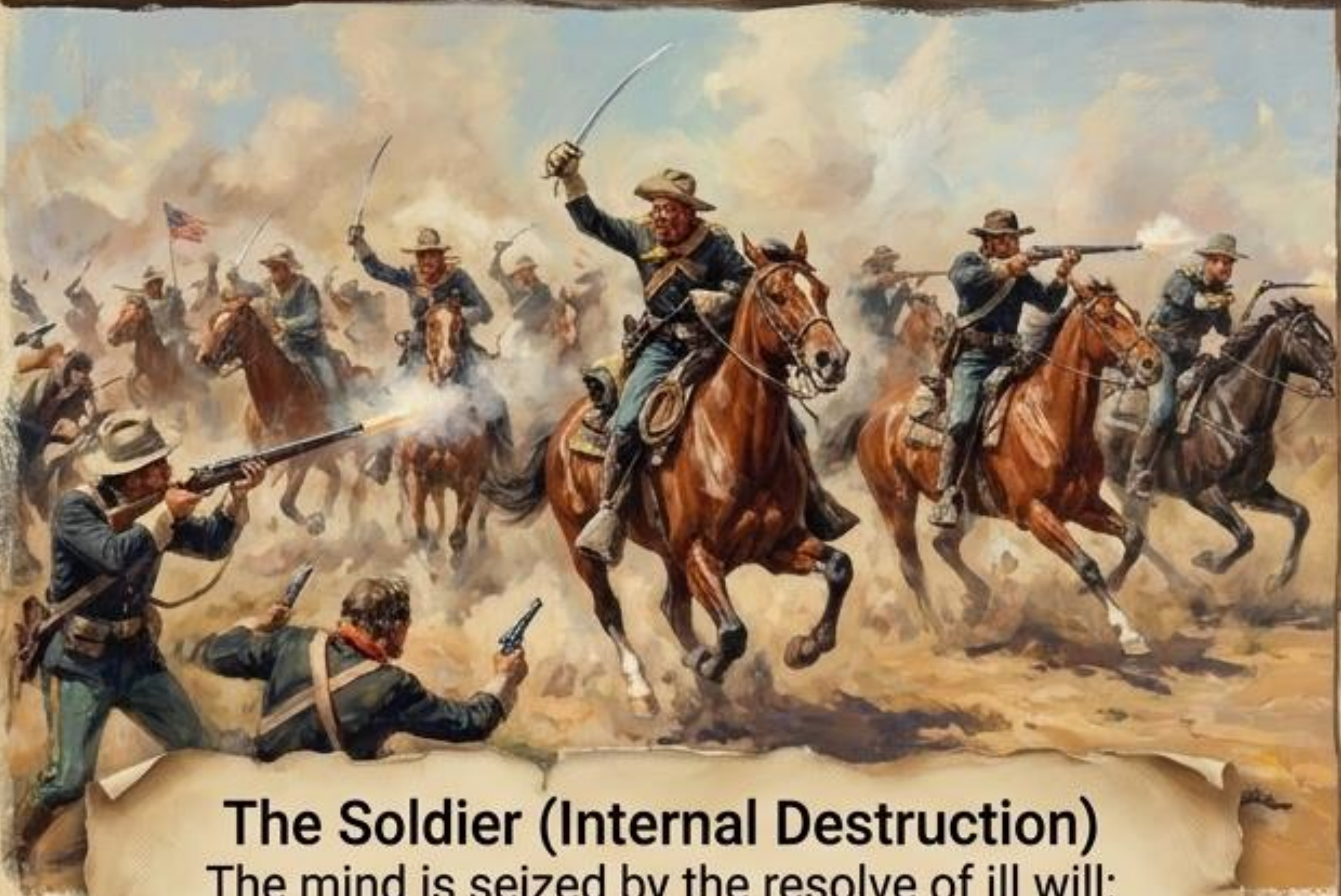
The Core Connection: We are defined by our need to feed. Right Livelihood is the practice of surviving that need without destroying ourselves or others—connecting external morality directly to internal concentration.

The Buddha identified five specific trades as inherently outlawed for lay followers.

1. Trade in Weapons
2. Trade in Living Beings (Humans & Animals)
3. Trade in Meat
4. Trade in Intoxicants
5. Trade in Poison

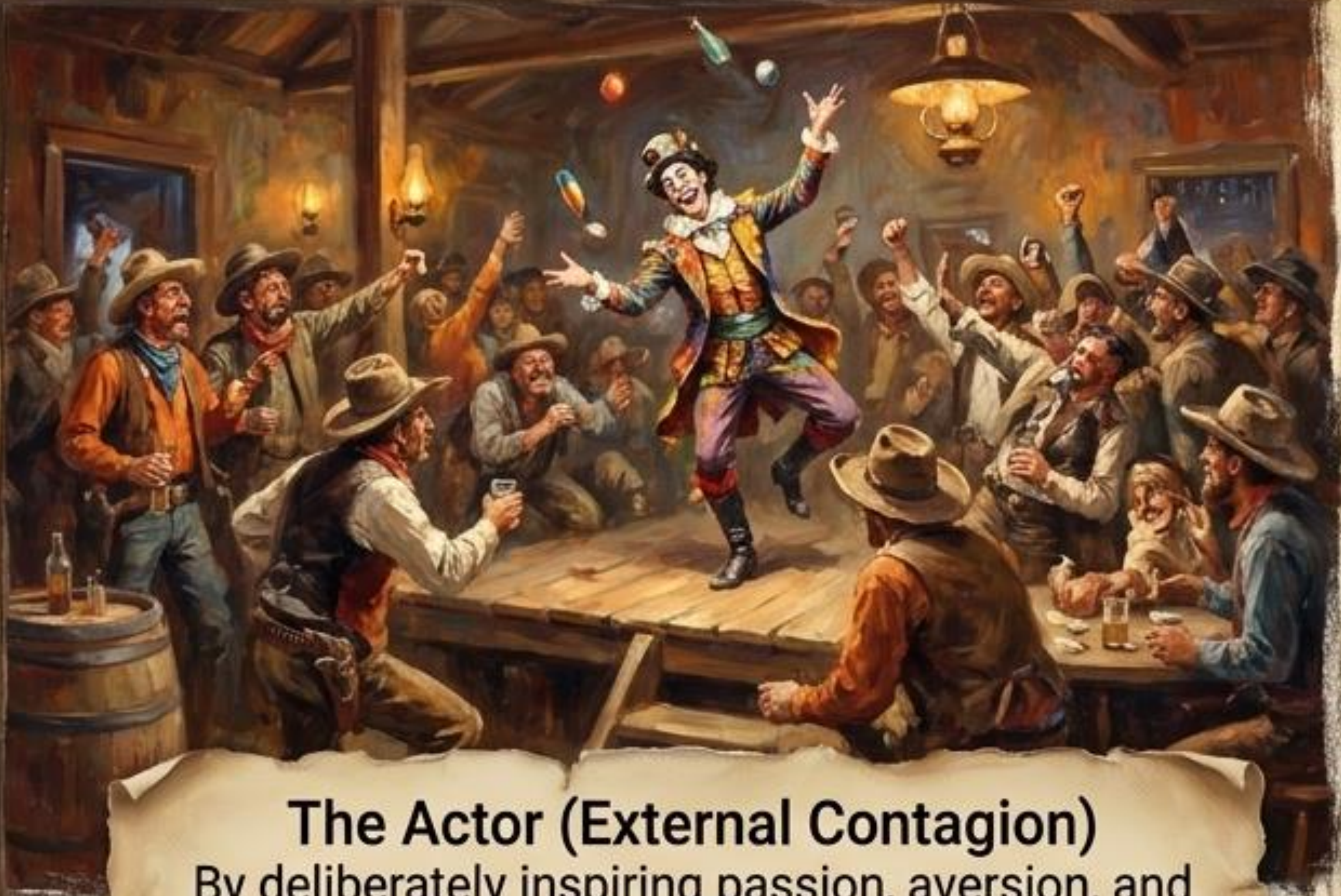
Context Note: The Buddha avoided the role of a societal “busybody” and rarely led public campaigns denouncing occupations. These five trades are the rare, explicit exceptions meant specifically to protect the spiritual welfare of his lay followers.

The danger of an occupation lies in the mind-states it routinely incites.



The Soldier (Internal Destruction)

The mind is seized by the resolve of ill will: "May these beings be struck down or annihilated." Dying in this debased state leads to the hell of those slain in battle.

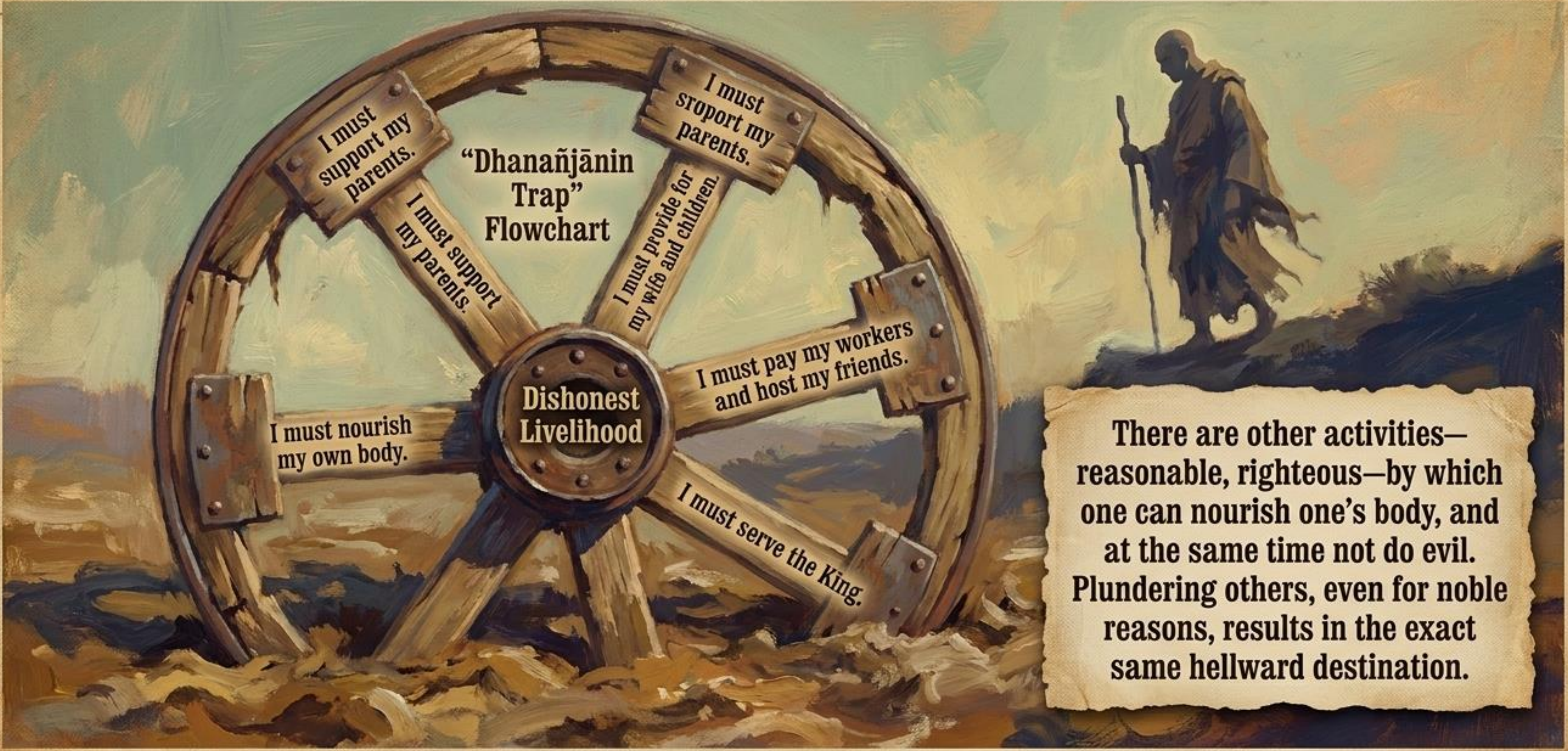


The Actor (External Contagion)

By deliberately inspiring passion, aversion, and delusion in an audience, the actor becomes intoxicated, leading others into heedlessness. This results in the "hell of laughter."

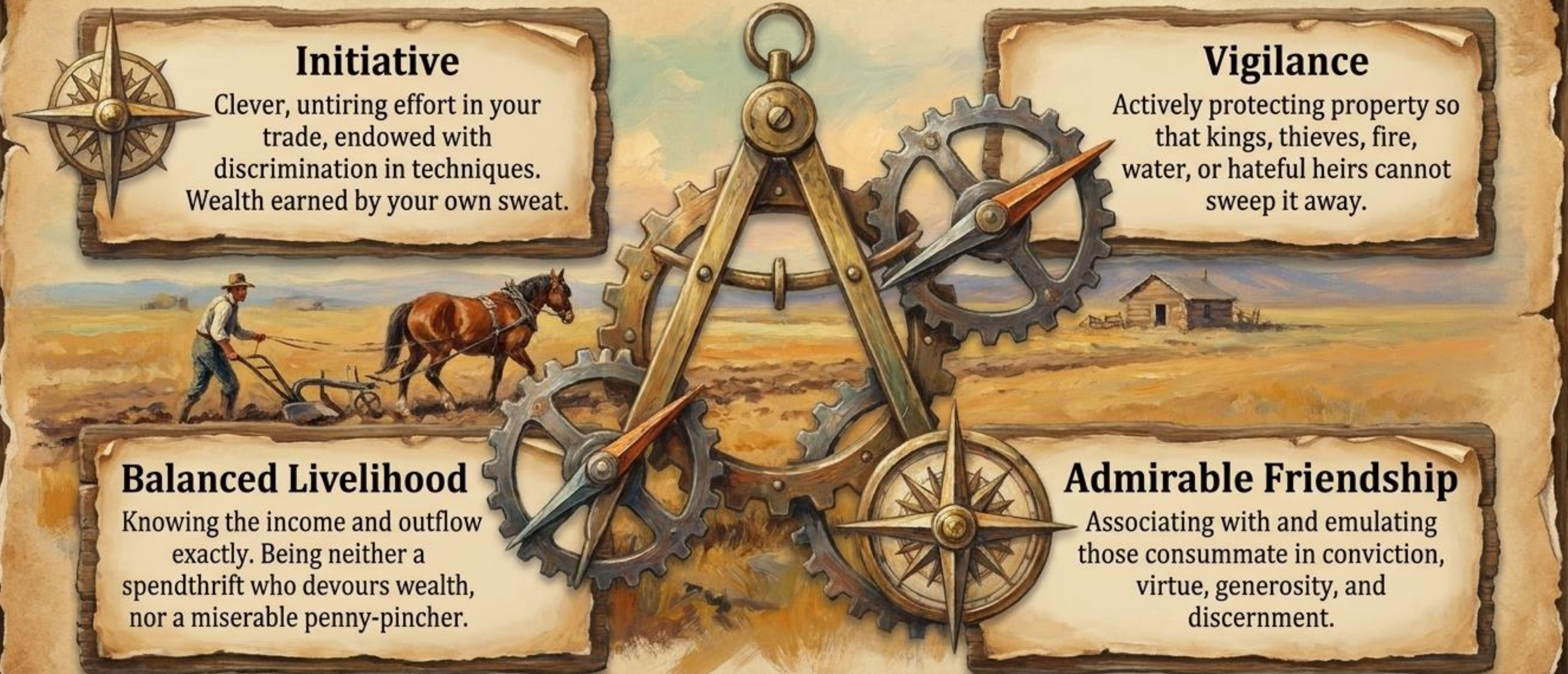
Principle: Any occupation based on doing harm, encouraging heedlessness, or inciting wrong resolves must be avoided.

Hell-wardens do not accept our earthly obligations as excuses for corruption.


I must support my parents.
"Dhanañjānin Trap" Flowchart
I must sroport my parents.
I must support my parents.
I must provide for my wifo and children.
I must pay my workers and host my friends.
Dishonest Livelihood
I must nourish my own body.
I must serve the King.

There are other activities—reasonable, righteous—by which one can nourish one's body, and at the same time not do evil. Plundering others, even for noble reasons, results in the exact same hellward destination.

Laypeople must actively cultivate, protect, and balance righteous wealth.



Initiative

Clever, untiring effort in your trade, endowed with discrimination in techniques. Wealth earned by your own sweat.

Vigilance

Actively protecting property so that kings, thieves, fire, water, or hateful heirs cannot sweep it away.

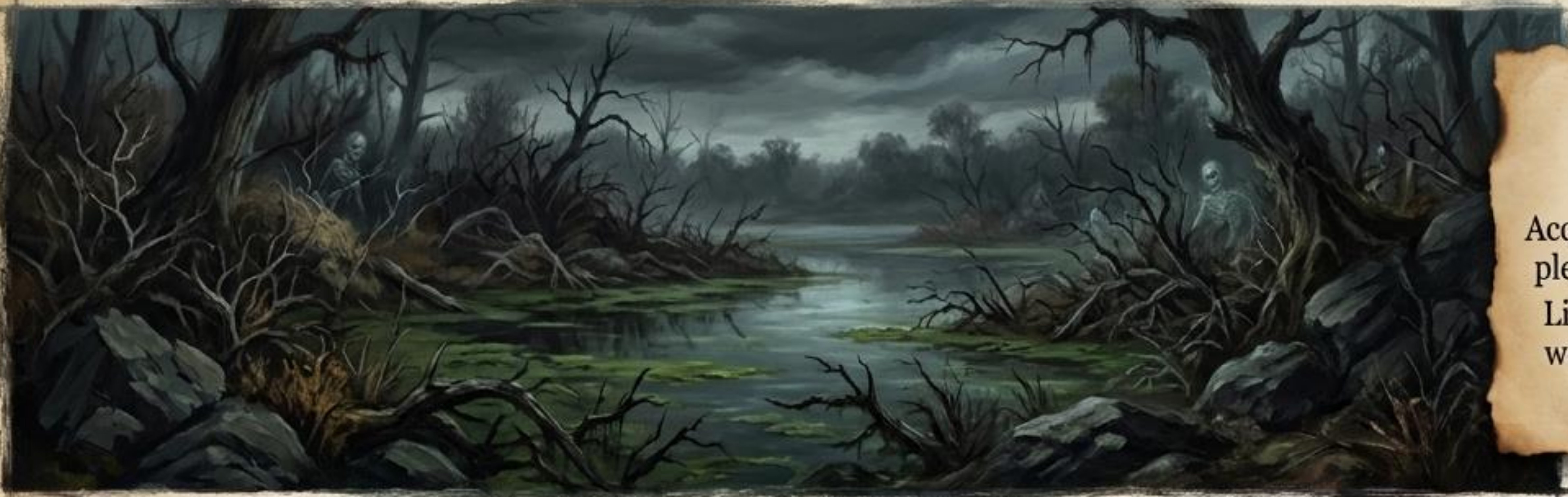
Balanced Livelihood

Knowing the income and outflow exactly. Being neither a spendthrift who devours wealth, nor a miserable penny-pincher.

Admirable Friendship

Associating with and emulating those consummate in conviction, virtue, generosity, and discernment.

Wealth has no inherent value; its worth is entirely defined by its righteous flow.

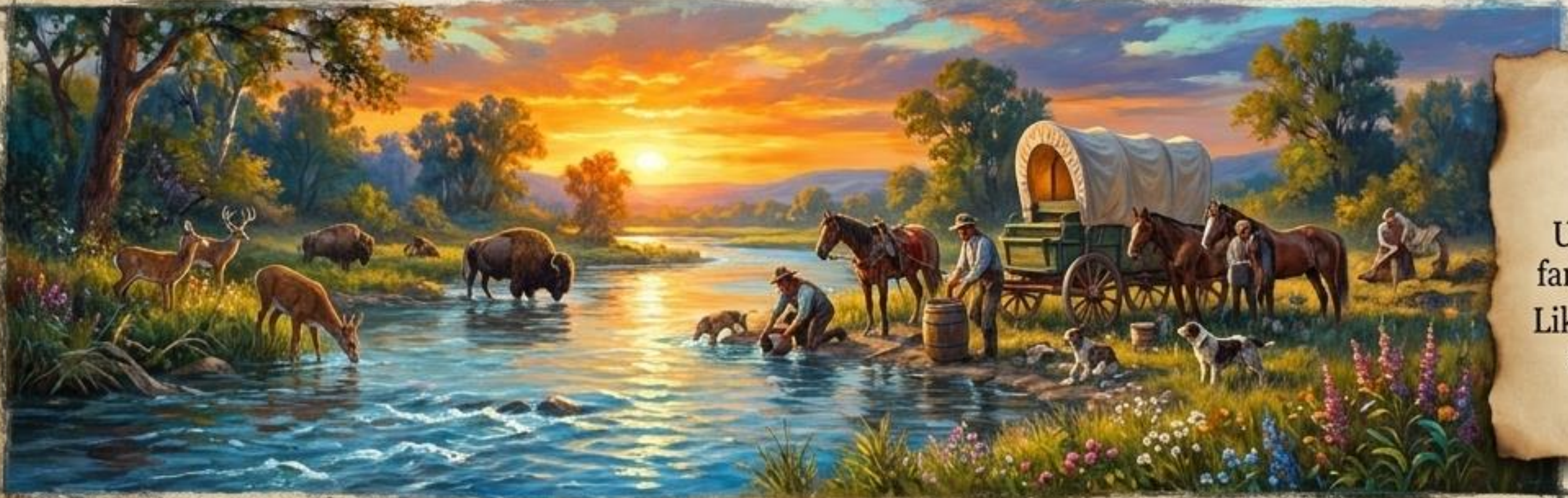


The Stagnant Pond

(Hoarded Wealth)

Acquiring lavish wealth but providing no pleasure for family, workers, or charity.

Like a haunted, inaccessible pond, the wealth goes to waste and is eventually lost to thieves or disaster.



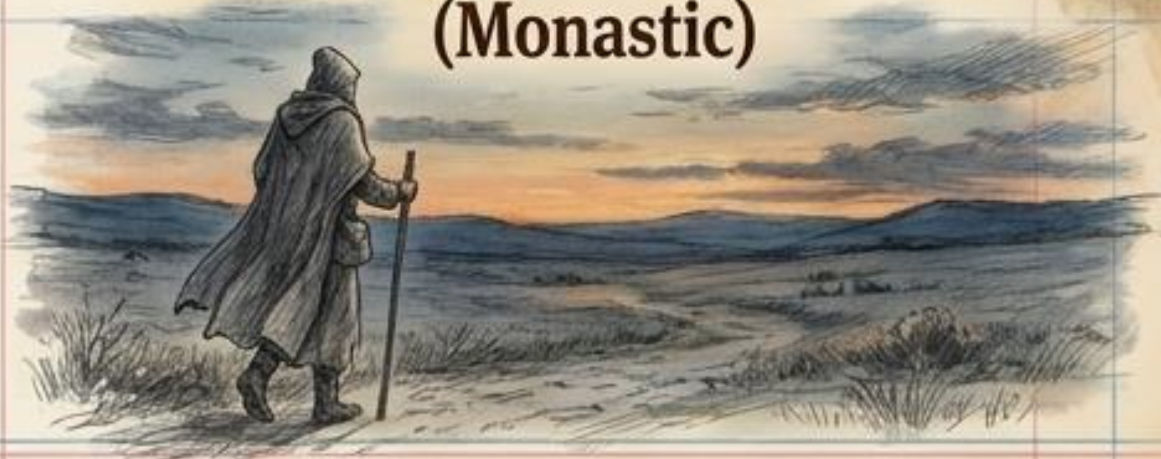
The Village Well

(Righteous Utility)

Using wealth for one’s own pleasure, family, servants, and making offerings.

Like a delightful village well, the wealth is properly put to good use, widely shared, and protected from ruin.

The codes of the frontier depend entirely on your chosen station in life.

	The Pioneer (Layperson) 	The Scout (Monastic) 
Means of Acquisition	Earned by the strength of one's arm and sweat.	Requisites received solely through faith and alms.
Handling of Wealth	Vigilant protection and balanced management of assets.	Total renunciation of buying, selling, and handling money.
Permitted Pleasures	Righteous enjoyment of wealth within means.	Contentment with only the barest necessities for survival.
Societal Role	Provider, supporting family and contemplatives.	Unbound wanderer, abstaining entirely from running errands or conveying messages.

The monastic path demands extreme renunciation and the absolute refusal to trade favors.

Monks must absolutely abstain from "scheming, persuading, hinting, belittling, and pursuing gain with gain."

H Aves Rowell

Forbidden: The Animal Arts

Monks cannot offer magical or predictive services to maintain themselves:

- Palmistry & Reading Omens
- Casting Horoscopes
- Predicting Rain or Wars
- Demonology
- Offering Protective Charms

"Begging is unpleasant, hinting is unpleasant."

The Buddha warned against excessive begging via the story of a Nāga-king who fled forever because a greedy hermit wouldn't stop demanding his jewel.

Contentment is the ultimate defense against the harsh necessity of feeding.

Developing profound contentment weakens the temptation of wrong livelihood. It protects your mind and removes a heavy burden from the world.

1

Contentment with any old robe (clothing).

2

Contentment with any old almsfood (food).

3

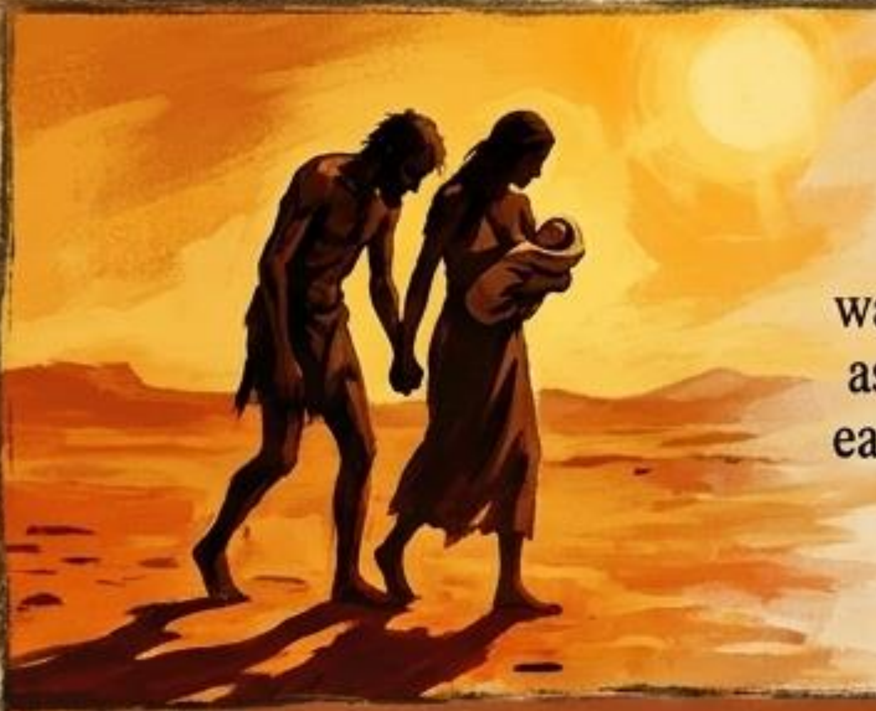
Contentment with any old lodging (shelter).

4

Delight in developing skillful dhammas.

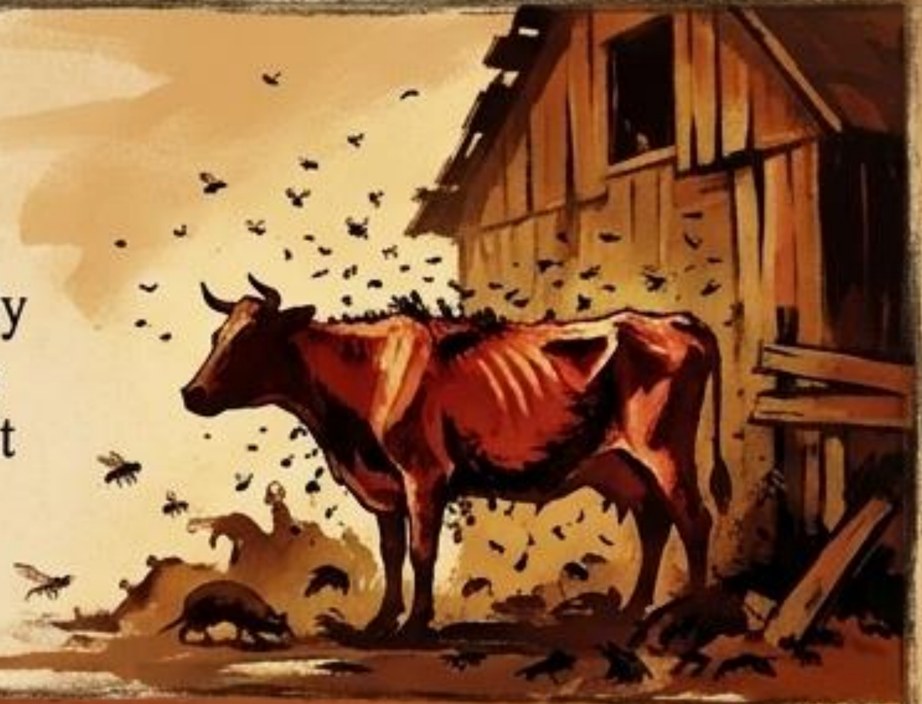
Crucial Warning: You must never exalt yourself or disparage others simply because you are more content than they are.

To truly understand survival, we must confront the brutal reality of what it means to "feed."



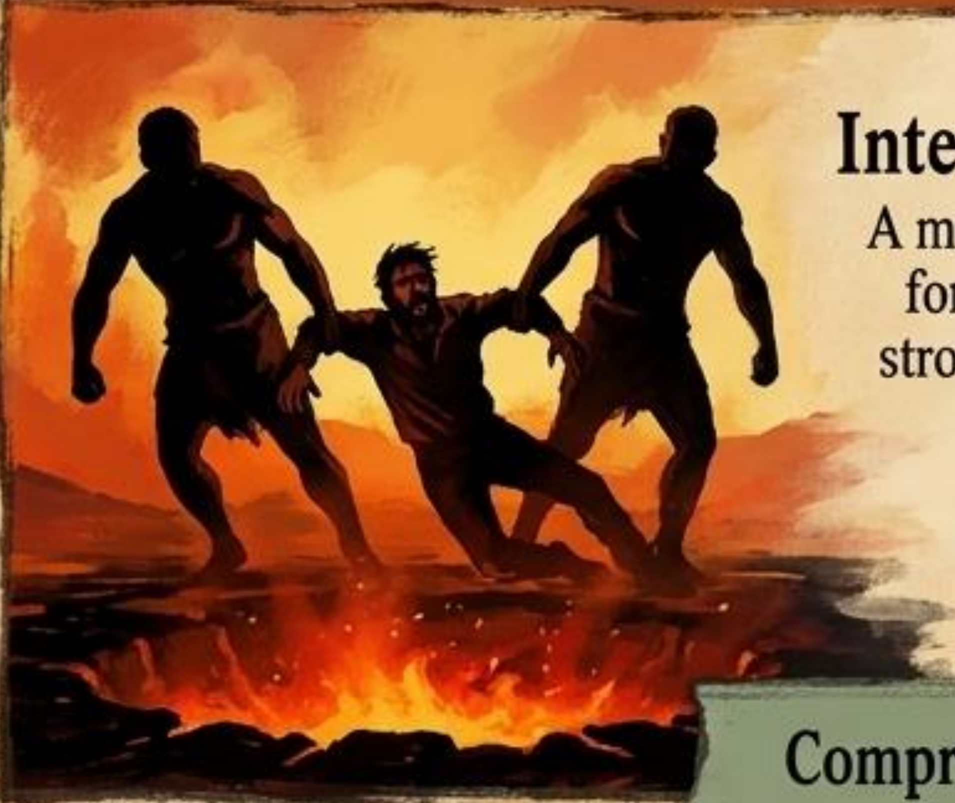
Physical Food

Eating merely to survive a wasteland, with the same grief as a starving couple forced to eat the flesh of their only child to cross a desert.



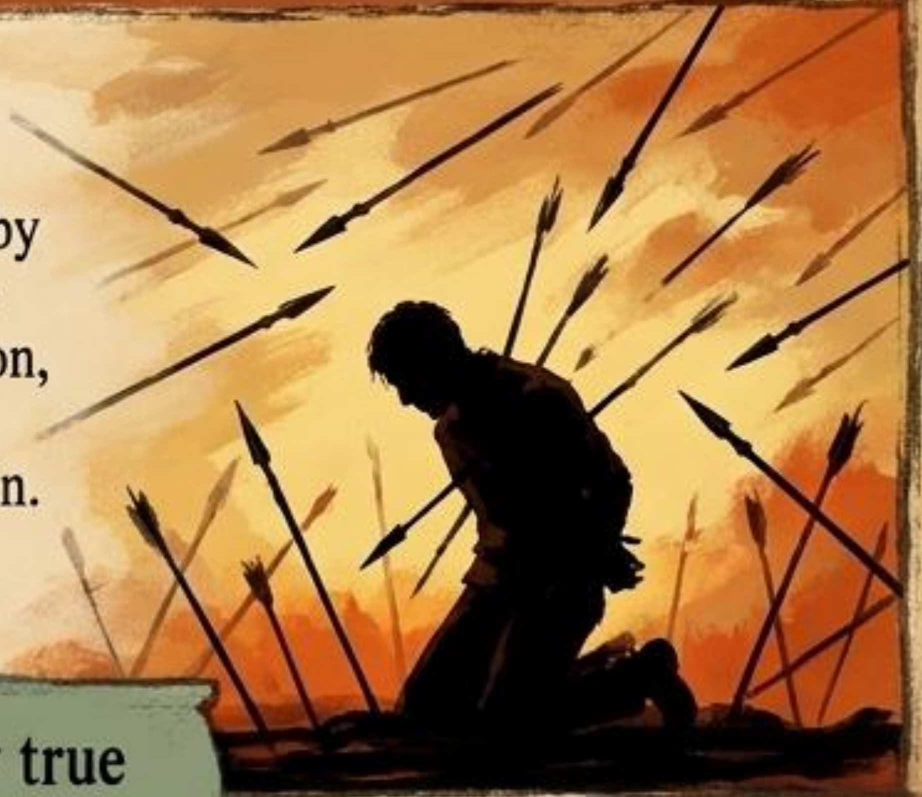
Contact

A flayed cow leaning against a wall, mercilessly chewed upon by insects and creatures wherever it stands exposed.



Intellectual Intention

A man who loves life being forcibly dragged by two strong men toward a pit of glowing embers.



Consciousness

A criminal being stabbed by a hundred spears in the morning, a hundred at noon, and a hundred at dusk, experiencing constant pain.

Comprehending these nutriments proves that the only true safety is a state of mind that no longer needs to feed.

The ultimate frontier is absolute freedom from the need to survive.

Transcendent livelihood means being virtuous, but no longer being defined by virtue.

We practice Right Livelihood not just to be a “good person” in this life, but to train the mind to eventually need nothing at all.

Mundane right livelihood fosters well-being now and into future lives.

Transcendent right livelihood looks for a way to put a total end to suffering and stress.

At the highest level, skillful habits “cease without trace.” You enjoy the fruits of Right Livelihood without clinging to habits, practices, or conceit.

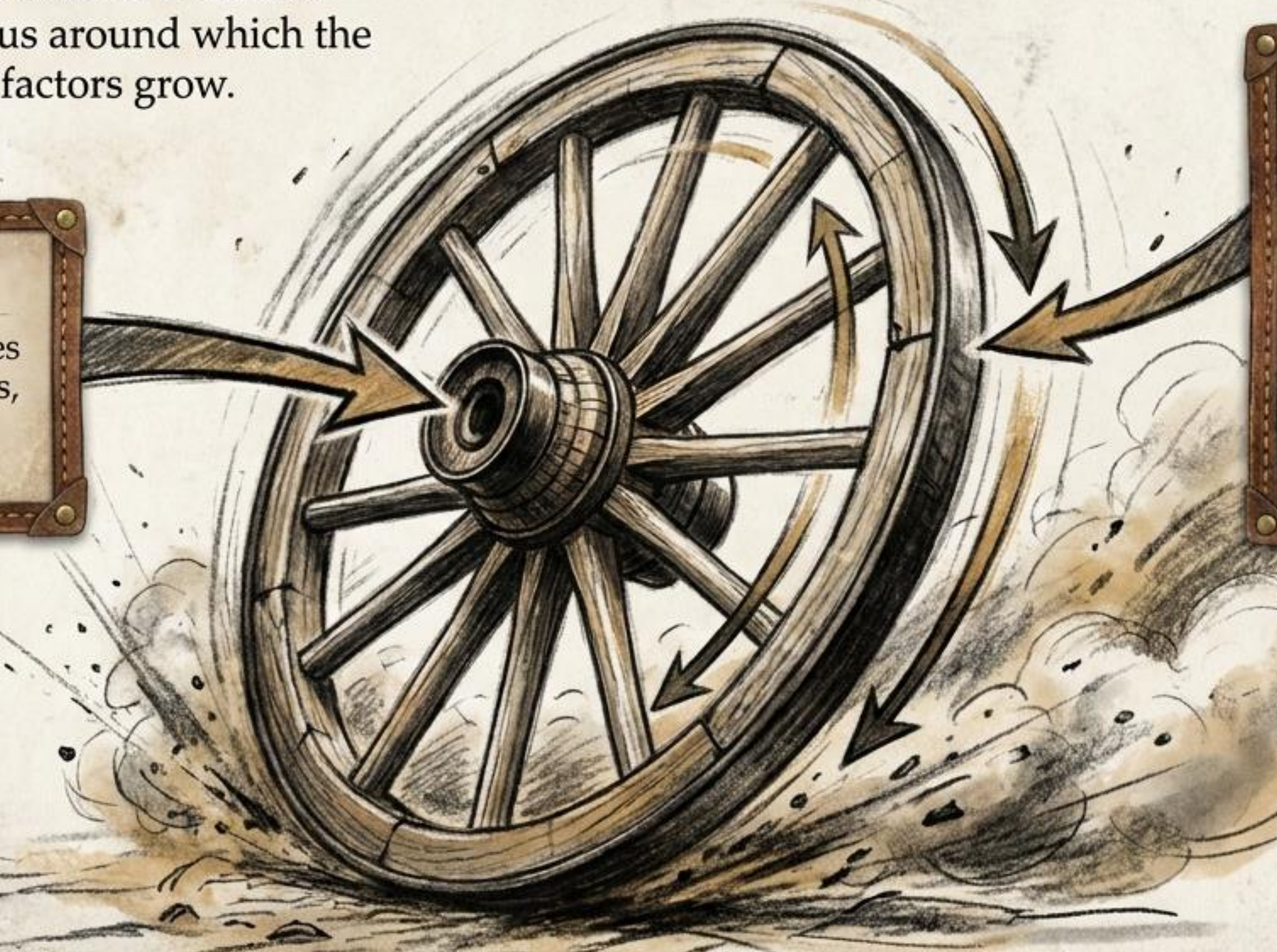
Navigating the Rugged Frontier of the Mind

A tactical survival guide to Buddhist Right Effort (sammā vāyāma). Based on the psychological combat manuals of the Pali Canon.

Frederic Remington

The Nucleus of the Practice

Right effort does not exist in isolation.
It is the active nucleus around which the other concentration factors grow.



The Hub

Right Effort generates the desire, endeavors, and activates persistence.

The Spokes

Circles around all other factors of the path, informed by Right View and Right Mindfulness, constantly abandoning wrong factors and developing right ones.

Heedfulness is the Root of All Skillful Actions

When you realize the drawbacks of *saṁsāra* outweigh its allure, the only rational response is heedfulness—the fierce desire to avoid future dangers by acting skillfully today.

Venomous Beasts

The texts advise reflecting on sudden death to ignite urgency.

Disease & Decay

Failing digestion and illness strip away the ability to practice.

Wandering Outlaws

Youths driven to crime, representing the sudden, violent end to safety.

Without a profound sense of danger, the mind grows lazy. The wilderness demands constant vigilance.

The Motivation Arsenal

You cannot cross the wilderness on good intentions alone. The mind requires tactical spurs to maintain grueling effort.

The Map:
Enlightened Self-Interest

You took on the path to end suffering; abandoning it now is a failure of compassion for yourself. (AN 3:40)

The Rifle:
Pride & Honor

The craftsman's pride in mastering a skill, refusing to give in to defilement out of sheer honor.

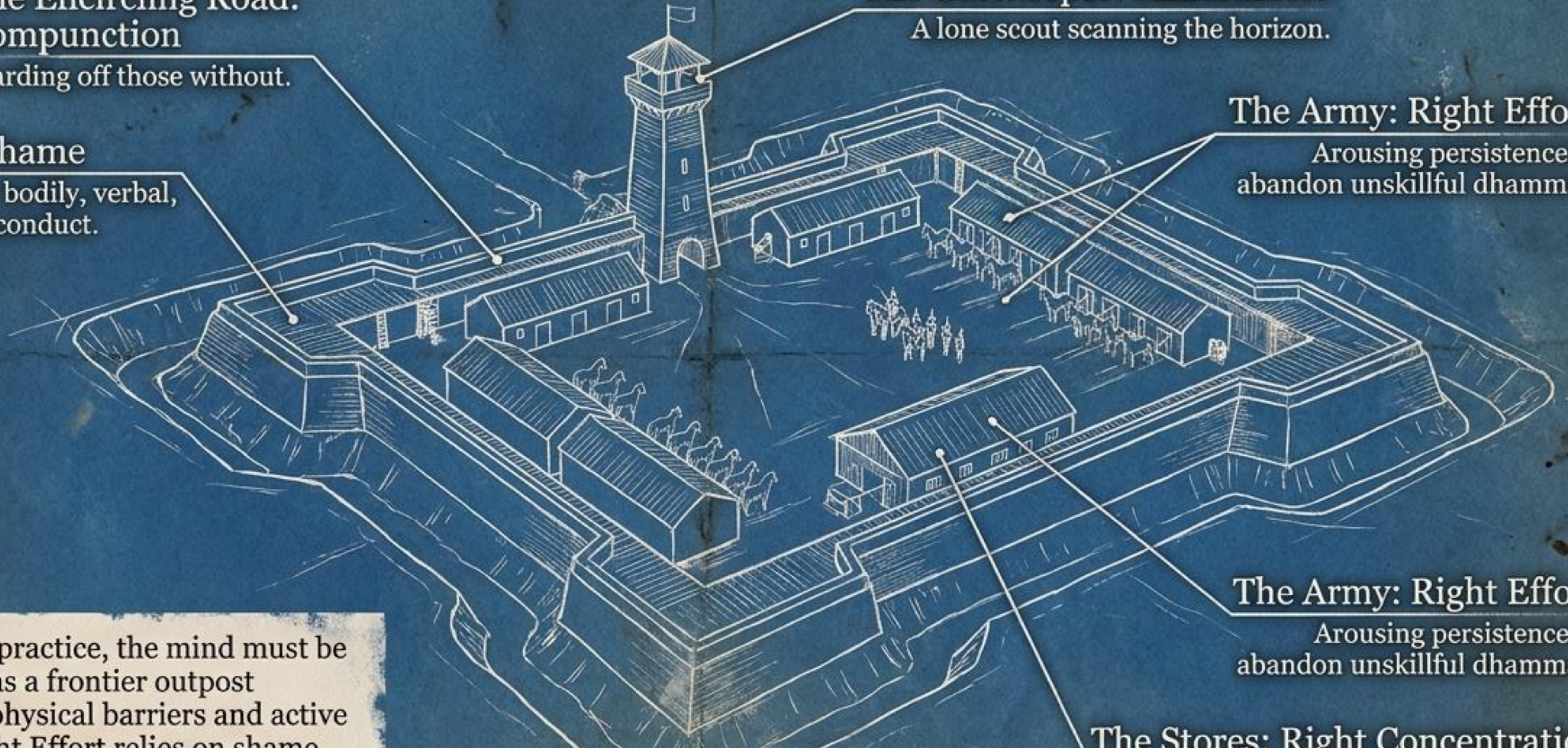
The Spurs:
Craving & Conceit

Temporarily harnessing the ego: "If others can do this practice, why can't I?" (AN 4:159)

The Branding Iron:
Spite

Curbing your anger by refusing to give your enemy the satisfaction of seeing you do something stupid. (AN 7:60)

The Royal Frontier Fortress



The Encircling Road: Compunction
Warding off those without.

The Moat: Shame
Protecting from bodily, verbal, and mental misconduct.

The Gatekeeper: Mindfulness
A lone scout scanning the horizon.

The Army: Right Effort
Arousing persistence to abandon unskillful dhammas.

The Army: Right Effort
Arousing persistence to abandon unskillful dhammas.

The Stores: Right Concentration
Essential food and supplies for the troops.

To protect the practice, the mind must be fortified. Just as a frontier outpost requires both physical barriers and active defenders, Right Effort relies on shame and compunction to build the walls, while persistence mans the garrison.

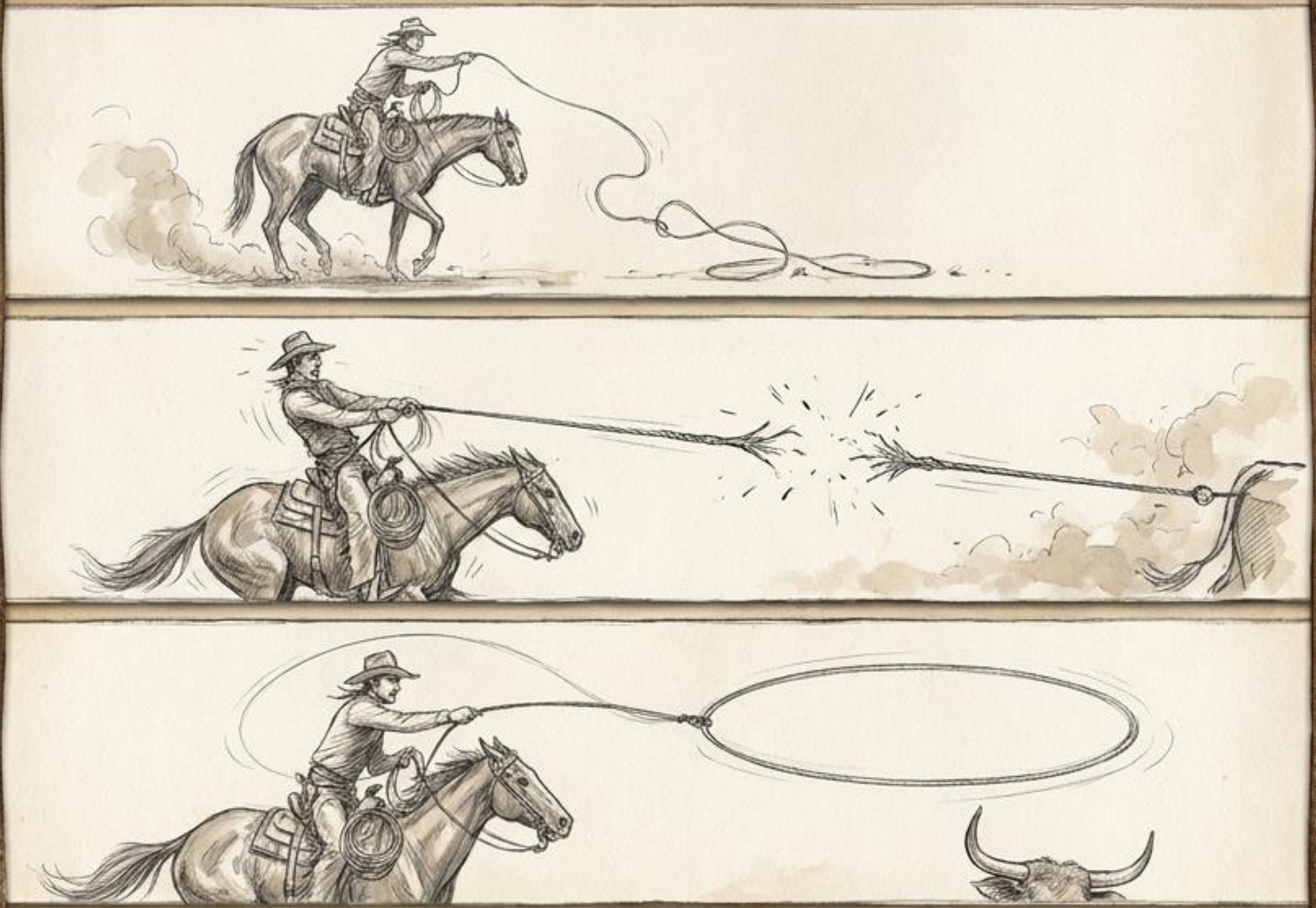
The Four Exertions

Quality

Time

	Unskillful Dhammas	*Skillful Dhammas*
Unarisen	**GUARD** *Prevent evil, unskillful states from arising by restraining the senses and avoiding obvious dangers on the trail.*	**DEVELOP** *Generate desire and activate persistence to plant the seeds for future growth.*
Arisen	**ABANDON** *Destroy unskillful states that have already breached the perimeter.*	**MAINTAIN** *Uphold, increase, and bring to culmination the skillful states already present.*

Finding the Middle Point of Exertion



Deficient Effort

Accomplishes very little.

Excessive Effort

Exhausts itself quickly.

Tuned Effort

Calibrated to the practitioner's exact energy.

Right effort must be perfectly tuned. You must test your own baseline of energy and tune the other faculties to match it. On days when energy is low, place lower demands on the mind; as energy improves, heighten the tension.

The Fabrication Toolkit

When passive observation fails, the mind requires the exertion of fabrication. You must actively employ physical, verbal, and mental fabrications to neutralize unskillful thoughts.

Bodily Fabrication

Calming the breath to relax the fabrication of the thought.

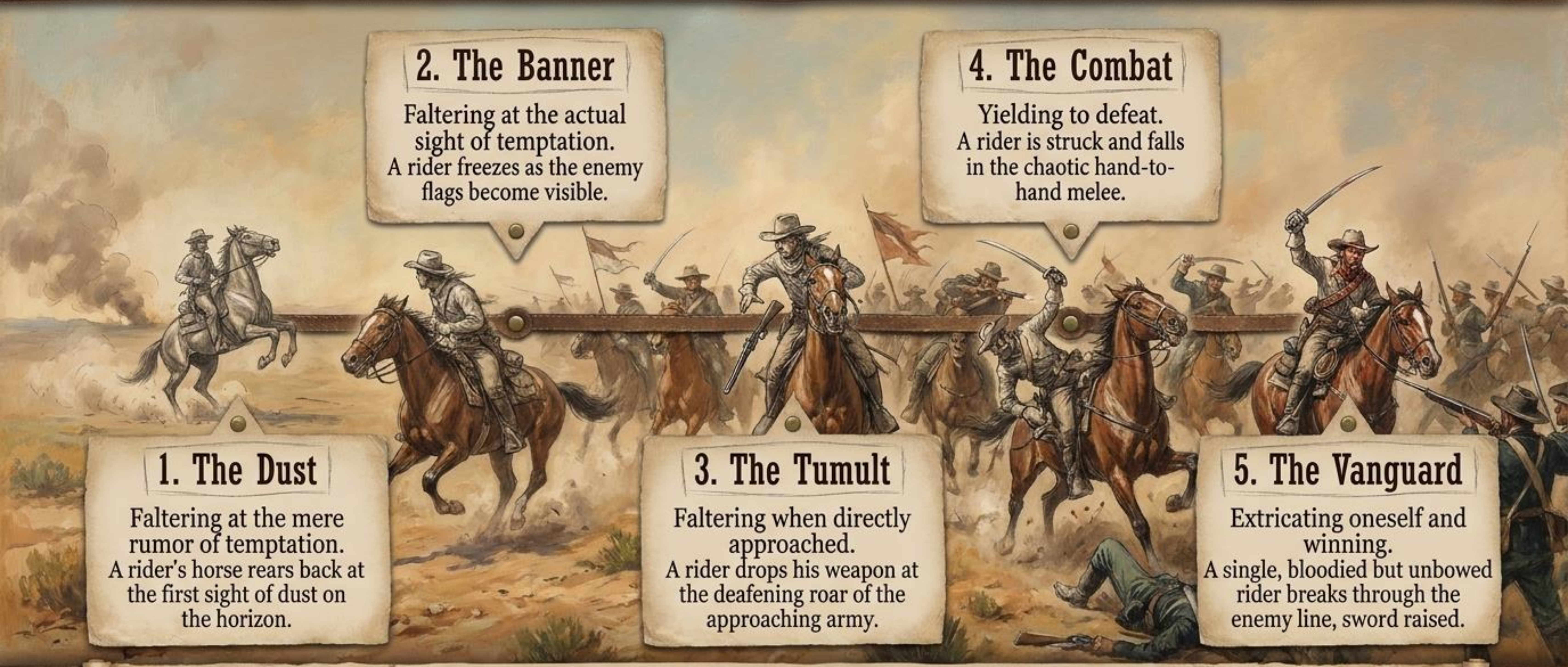
Verbal Fabrication

Replacing the unskillful thought with a skillful one, or talking yourself out of distress.

Mental Fabrication

Suppressing the thought with absolute brute force, pressing the tongue against the roof of the mouth.

The Warrior’s Crucible



1. The Dust

Faltering at the mere rumor of temptation.
A rider’s horse rears back at the first sight of dust on the horizon.

2. The Banner

Faltering at the actual sight of temptation.
A rider freezes as the enemy flags become visible.

3. The Tumult

Faltering when directly approached.
A rider drops his weapon at the deafening roar of the approaching army.

4. The Combat

Yielding to defeat.
A rider is struck and falls in the chaotic hand-to-hand melee.

5. The Vanguard

Extricating oneself and winning.
A single, bloodied but unbowed rider breaks through the enemy line, sword raised.

True effort means surviving the dust, the banner, the noise, and the hand-to-hand combat without yielding.

Tactical Discernment Forged in Combat

Right Effort and Right View share a reciprocal relationship.

- Wisdom is measured by your ability to talk yourself into doing skillful things you hate, and out of unskillful things you love.

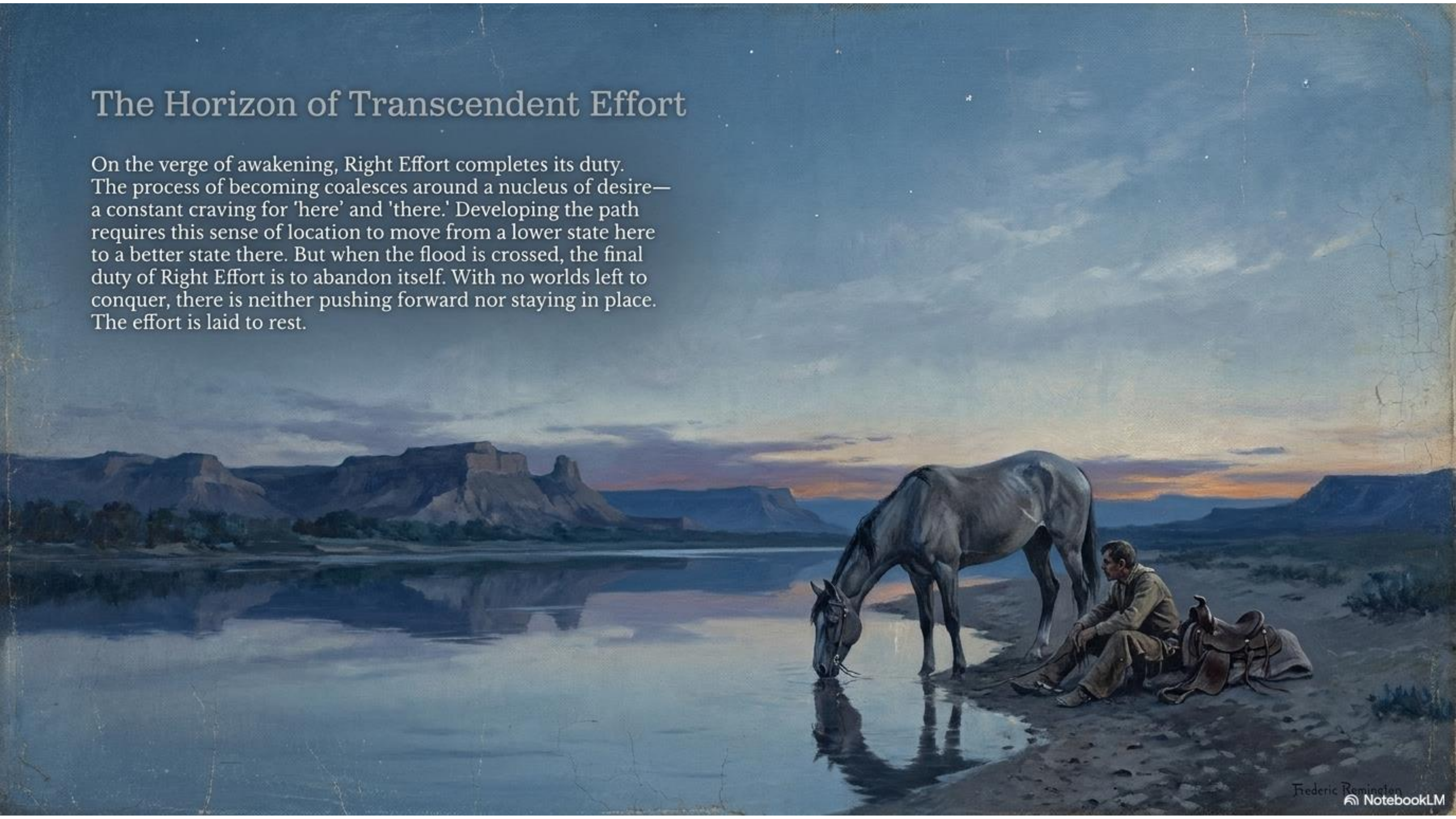
- You cannot understand the defilements of the mind theoretically.

- Like dealing with a frontier outlaw, you do not truly know your enemy until you have fought them and emerged victorious.

- Effort provides the raw combat data that sharpens discernment.

The Horizon of Transcendent Effort

On the verge of awakening, Right Effort completes its duty. The process of becoming coalesces around a nucleus of desire—a constant craving for 'here' and 'there.' Developing the path requires this sense of location to move from a lower state here to a better state there. But when the flood is crossed, the final duty of Right Effort is to abandon itself. With no worlds left to conquer, there is neither pushing forward nor staying in place. The effort is laid to rest.



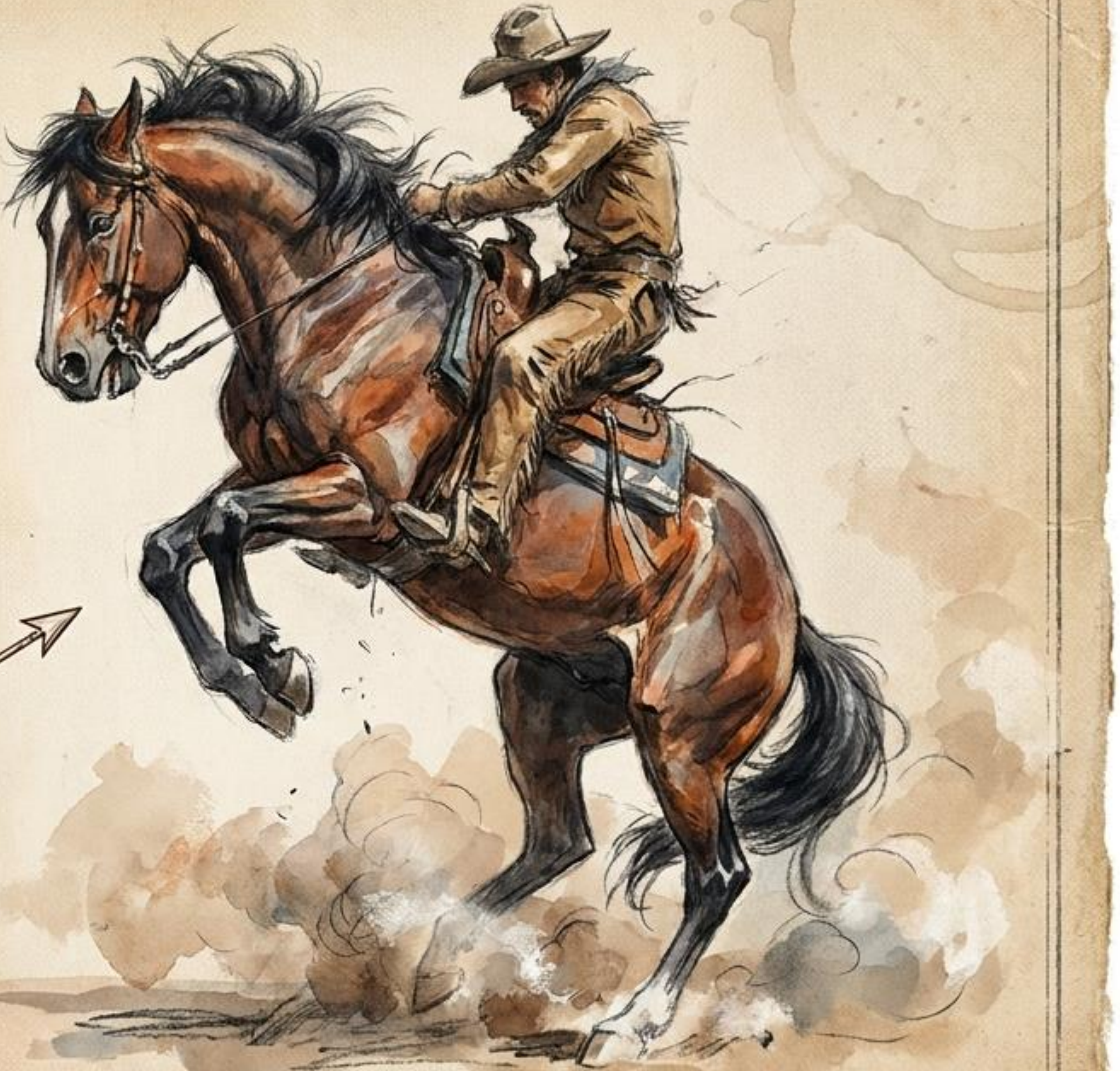
THE WILDERNESS OF THE MIND

A Field Guide to Effort, Endurance, and the Ultimate Crossing

Notes on survival from the original teachings.

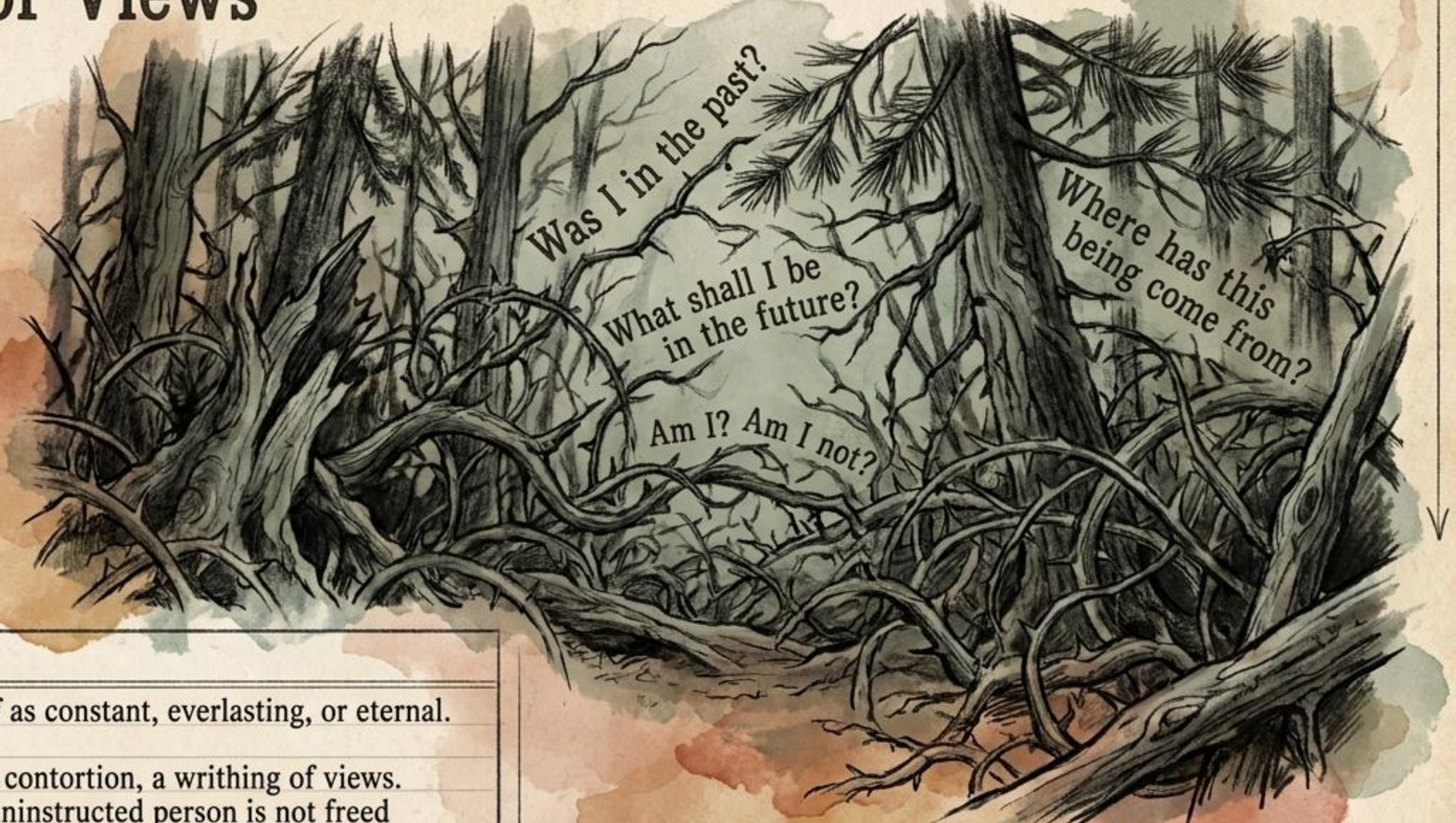
The Untamed Subject

"I don't envision a single thing that is as quick to reverse itself as the mind—so much so that there is no satisfactory simile for how quick to reverse itself it is." — AN 1:49



The work of the practitioner is not passive observation, but the rigorous, life-or-death labor of breaking a wild animal.

The Thicket of Views


Was I in the past?
What shall I be in the future?
Am I? Am I not?
Where has this being come from?

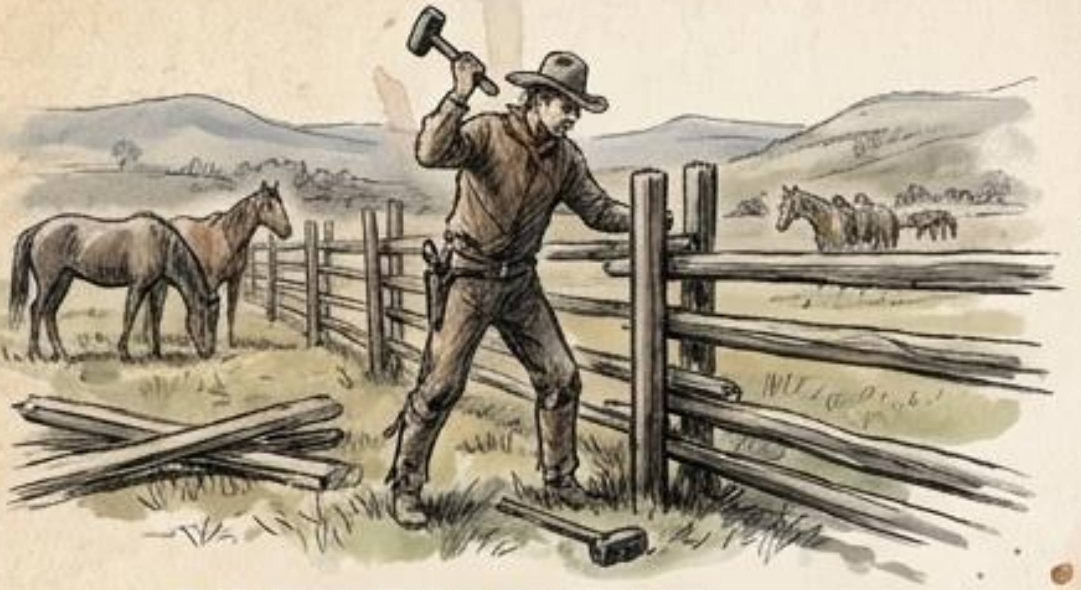
Diagnostic Box

The Fetter: Viewing the self as constant, everlasting, or eternal.

The Result: A wilderness, a contortion, a writhing of views. Bound by this fetter, the uninstructed person is not freed from suffering.

The Cure: Abandoning inappropriate attention to the 'Self' and attending instead to the Four Noble Truths.

The Fourfold Exertion



THE EXERTION TO GUARD.
Restraining the faculties (eye, ear, nose) so that unskillful dhammas like greed or distress do not assail the mind on seeing a form.

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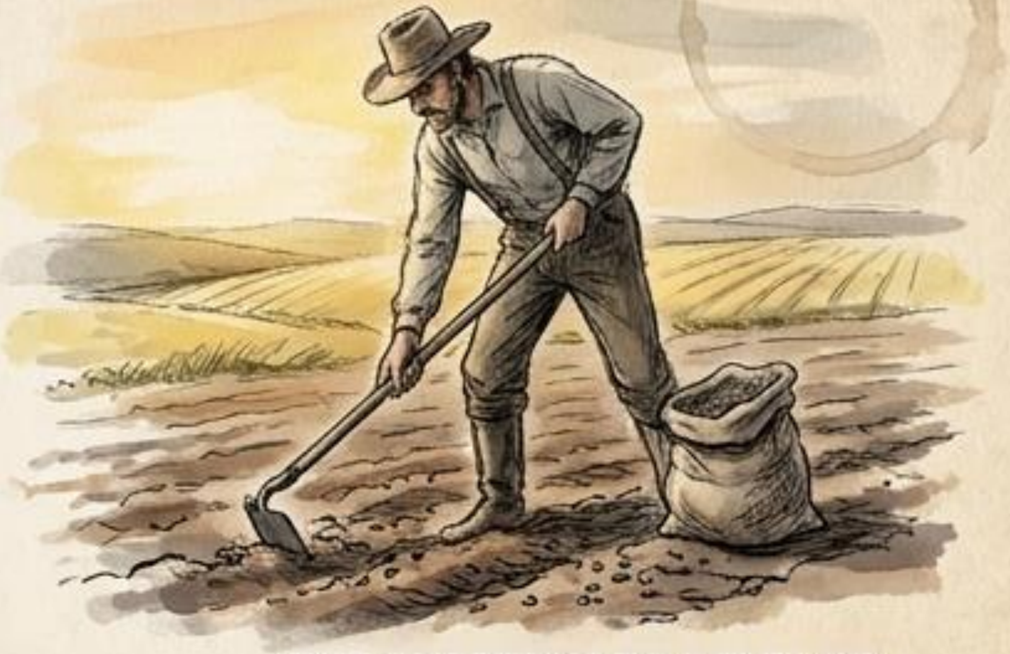
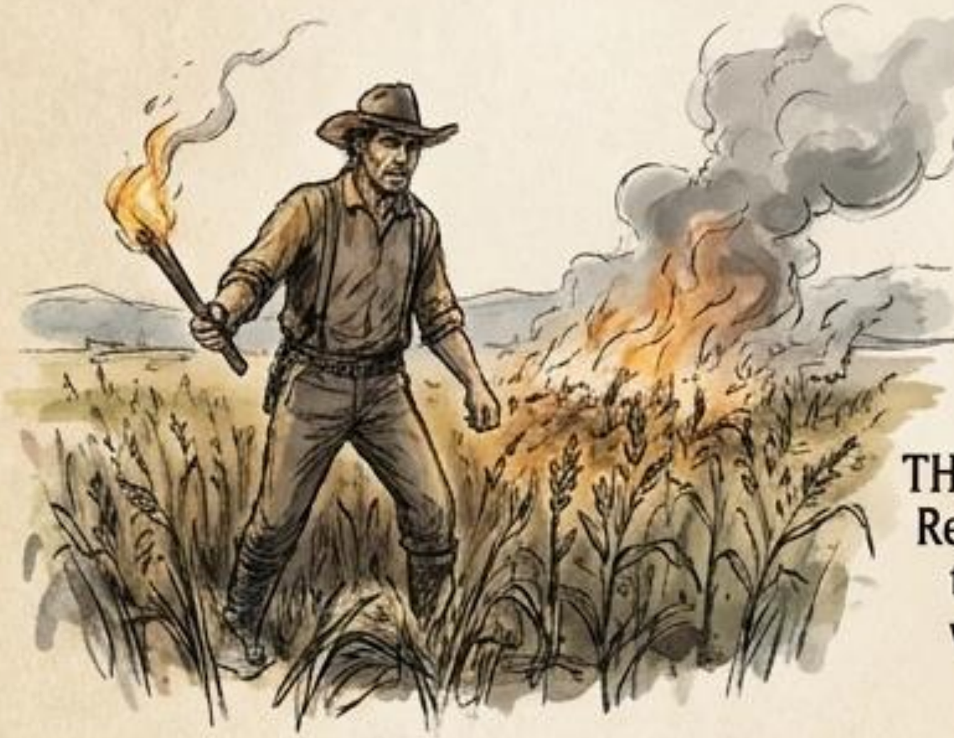
NW

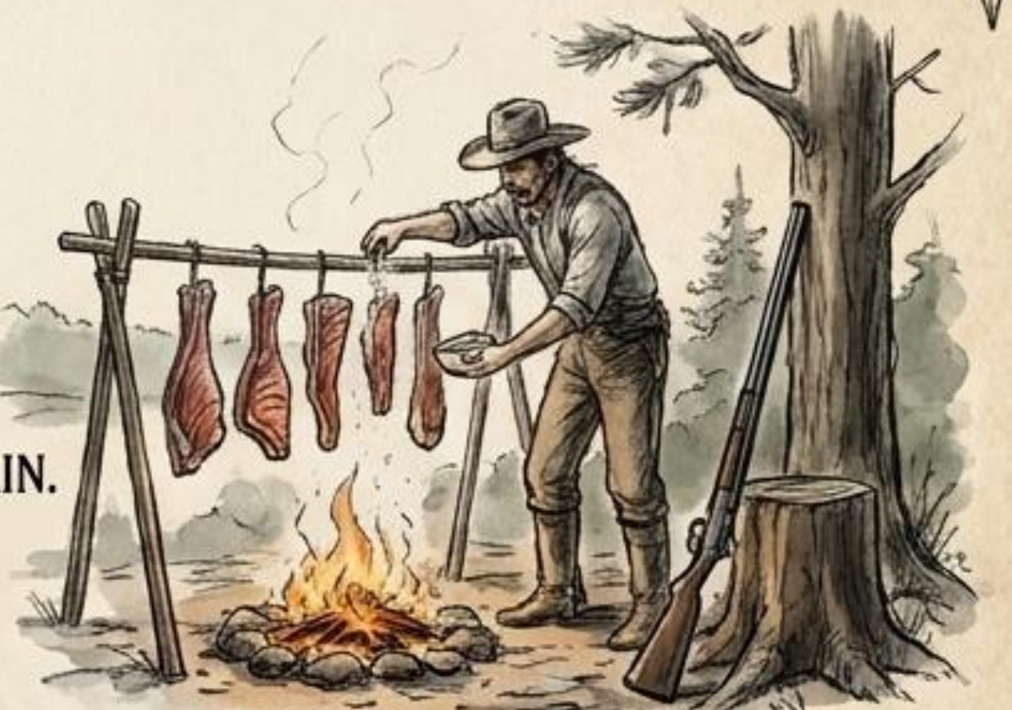


THE EXERTION TO DEVELOP.
Cultivating the factors for awakening (mindfulness, analysis, persistence, rapture, calm, concentration, equanimity).



THE EXERTION TO ABANDON.
Refusing to acquiesce to arisen thoughts of sensuality or ill will. Destroying and wiping them out of existence.

THE EXERTION TO MAINTAIN.
Preserving a favorable theme of concentration, guarding it against decay.



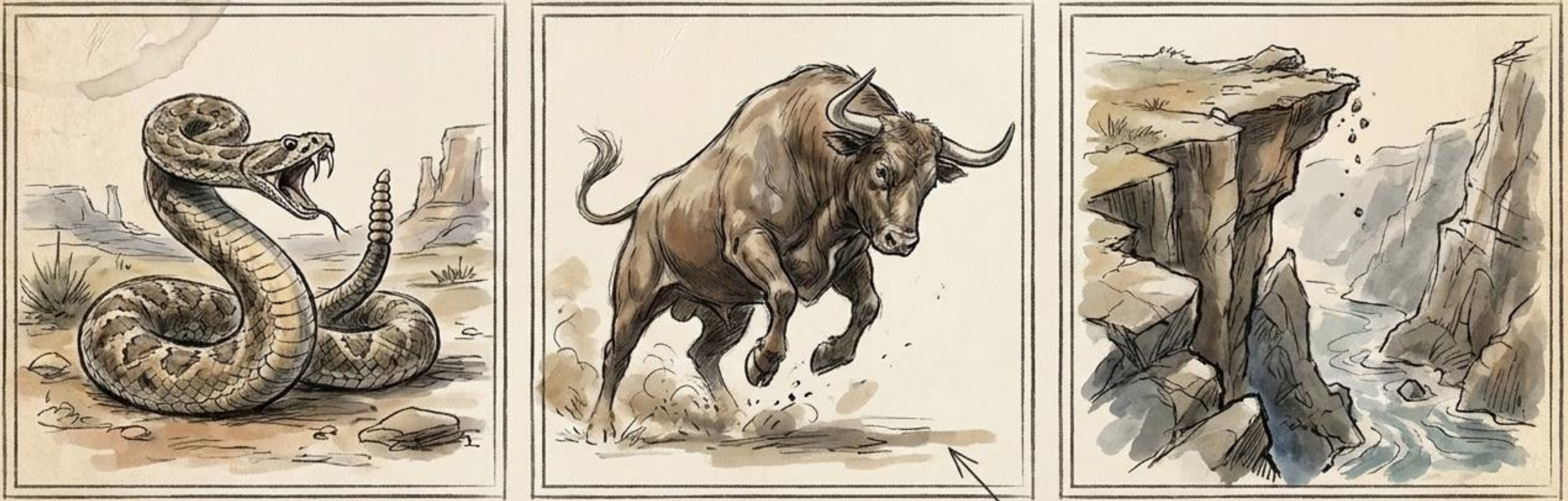
Eradicating Effluents: A Matrix of Action

The Frontier Threat Matrix

METHOD	THREAT	PROTOCOL
BY SEEING	*Uncertainty, grasping at habits, identity view.*	*Attend appropriately to the cessation of stress.*
BY RESTRAINING	*Vexations entering through the senses.*	*Guard the faculty gates.*
BY USING	*Cold, heat, insects, hunger.*	*Use robes, lodging, and food only for survival, not intoxication.*
BY TOLERATING	*Painful bodily feelings and ill-spoken words.*	*Endure with a reflective mind.*
BY AVOIDING	*Wild beasts, chasms, bad habitats, false friends.*	*Tactical redirection of path.*
BY DESTROYING	*Arisen thoughts of sensuality, ill will, or harm.*	*Wipe out of existence.*
BY DEVELOPING	*Ignorance and mental stagnation.*	*Cultivate the factors for awakening.*

Tactical Avoidance

Effort is not always combat. Sometimes, it is deliberate evasion.

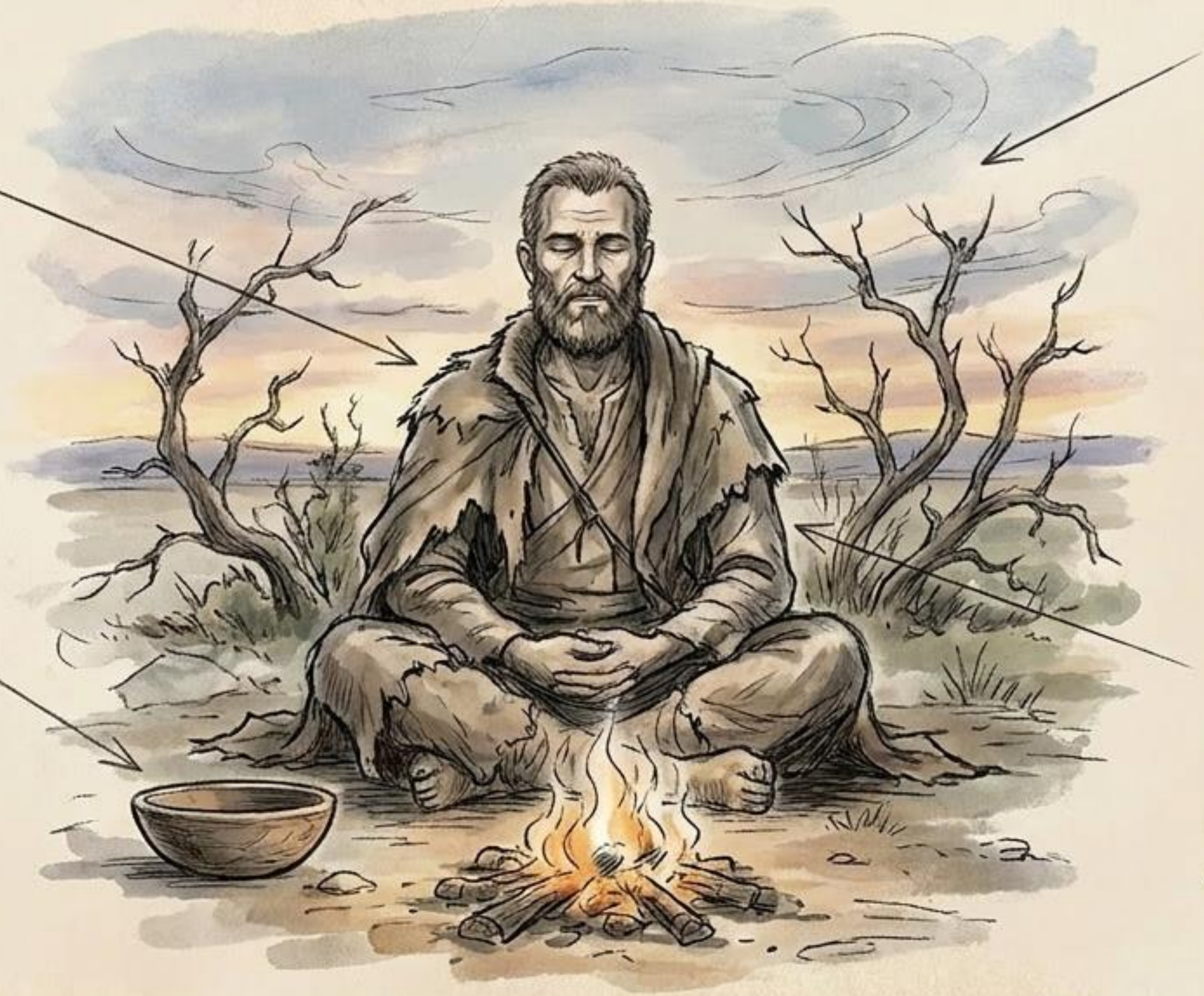


A monk, reflecting appropriately, avoids a wild elephant, a wild horse, a wild bull, a wild dog, a snake, a stump, a bramble patch, a chasm, a cliff, a cesspool.

The fever that would arise if he were not to avoid these things does not arise for him when he avoids them.

The Anatomy of Endurance

The Kit of Ven. Bhaddiya Kāligodhāyaputta



CAST-OFF CLOTH.
Wearing only one triple set of robes.

THE SINGLE BOWL.
Eating only one meal a day; refusing food brought afterwards; delighting in whatever falls into his bowl.

THE WILDERNESS.
Living at the foot of a tree, in the open air, or in a cemetery. Accepting whatever lodging he's assigned.

THE VIGIL.
Not lying down, persevering, doing jhāna without clinging.

Holding the Line Against Terror

Before his awakening, the Buddha sought out places that were "awe-inspiring and make your hair stand on end." When a bird dropped a twig or wind rustled the leaves, panic would arise.

The Protocol for Fear

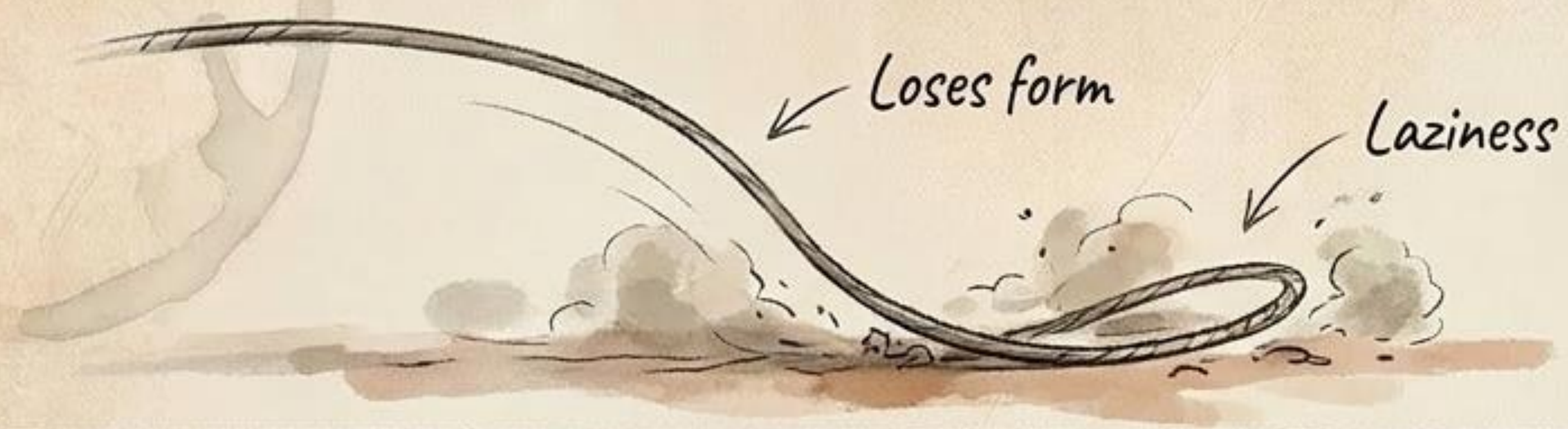
If fear comes while walking... keep walking until it is subdued. Do not sit or stand.

If fear comes while standing... keep standing until it is subdued. Do not sit or lie down.

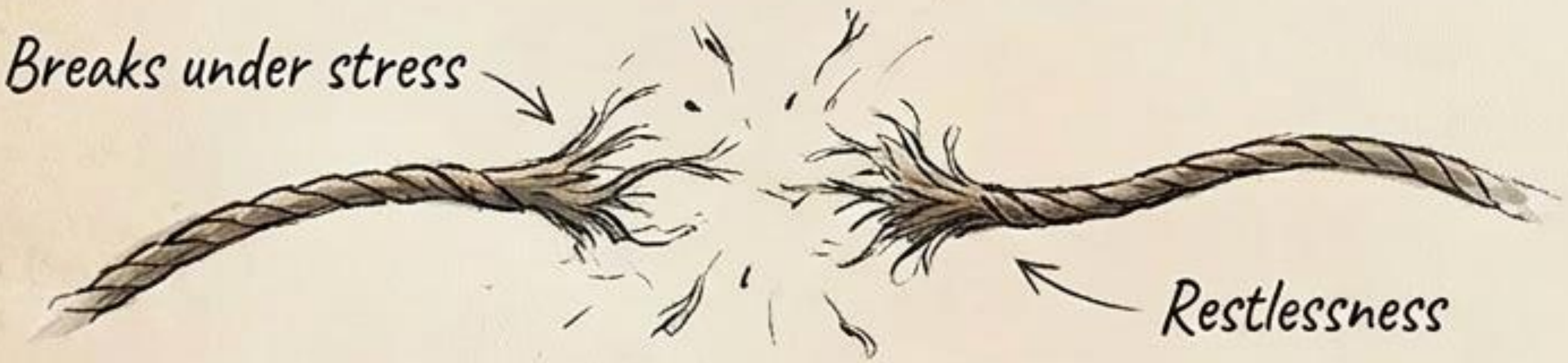
If fear comes while sitting... keep sitting until it is subdued.

Subdue fear and terror in the exact posture they arrive.

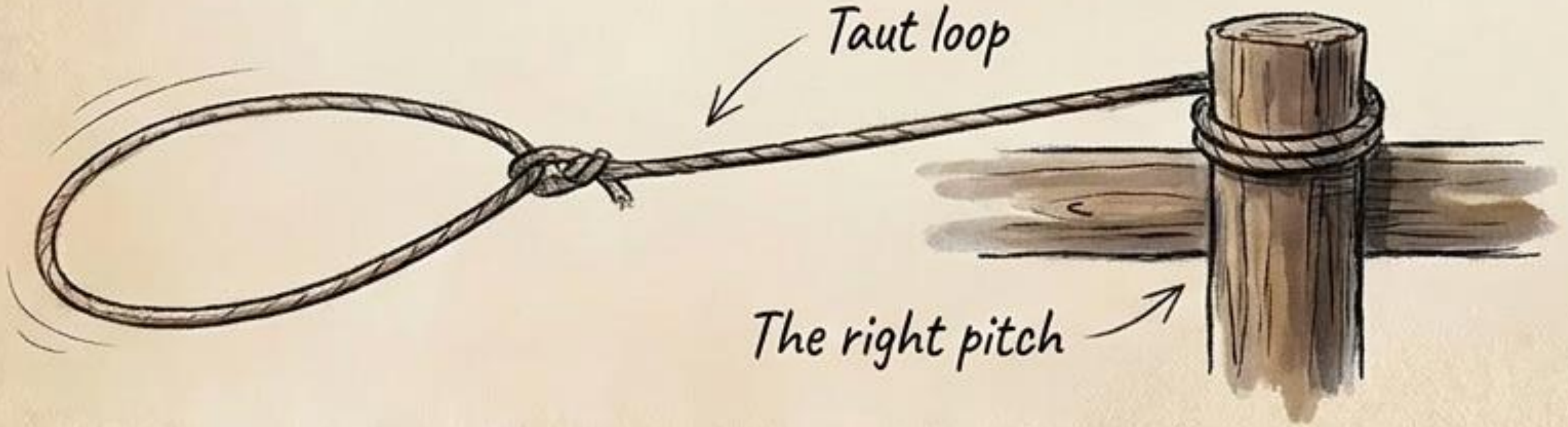
The Tuning of Effort


Loses form
Laziness

SLACK PERSISTENCE.
Rope loses form. Accompanied by laziness and sloth. The mind cannot hold its object.

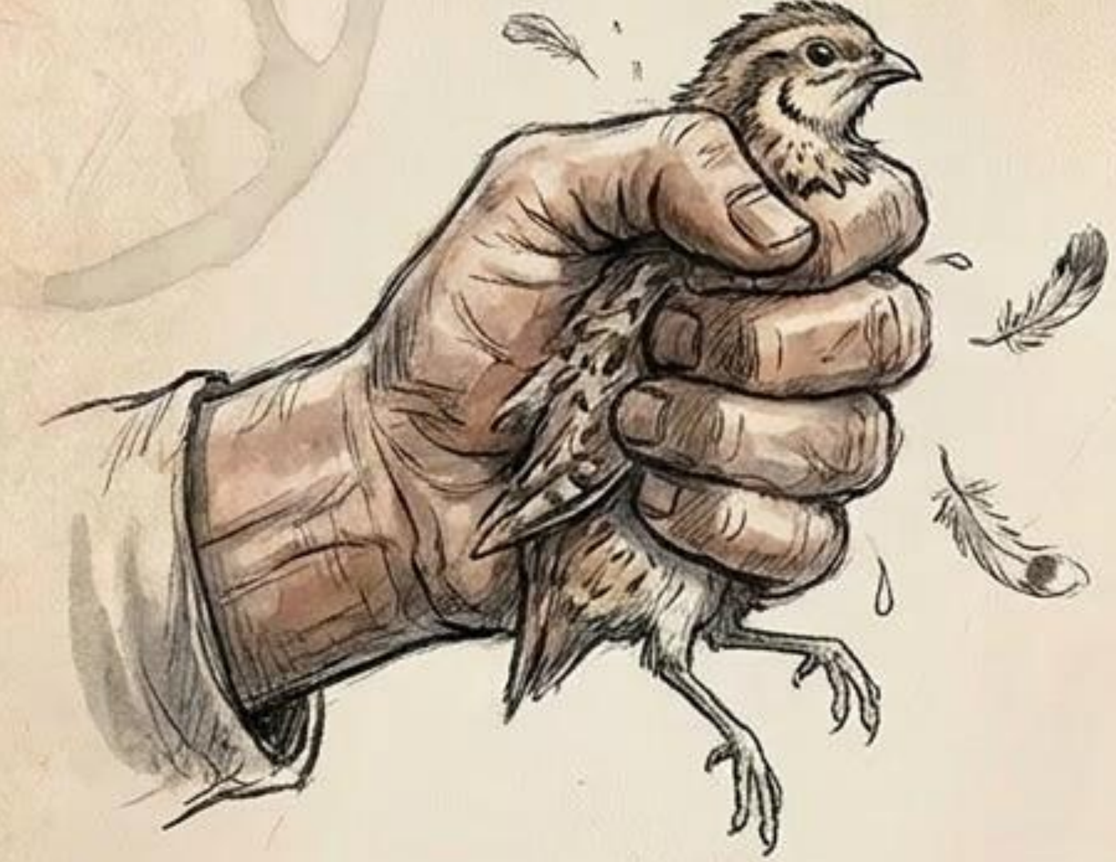

Breaks under stress
Restlessness

OVER-AROUSED PERSISTENCE.
Rope breaks under stress. Accompanied by restlessness. The mind is outwardly scattered by excess force.


Taut loop
The right pitch

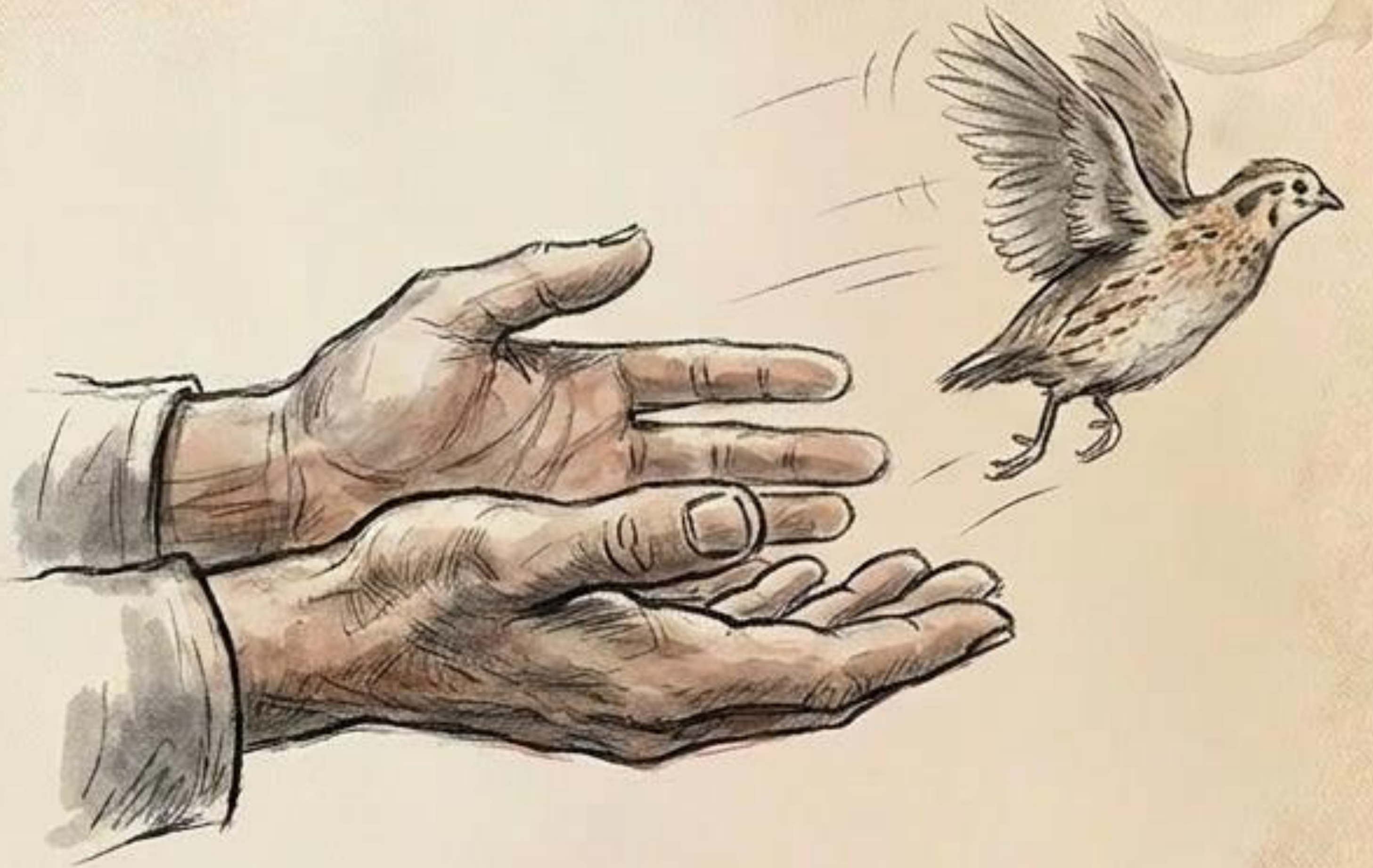
THE RIGHT PITCH.
"In the same way, Sona, you should determine the right pitch for your persistence, attune the pitch of the faculties to that, and there pick up your theme."

The Grip of the Mind



EXCESS PERSISTENCE:

"Suppose a man was grasping a baby quail tightly with both hands. It would die right there. In the same way, excess persistence arose in me, and my concentration fell away."

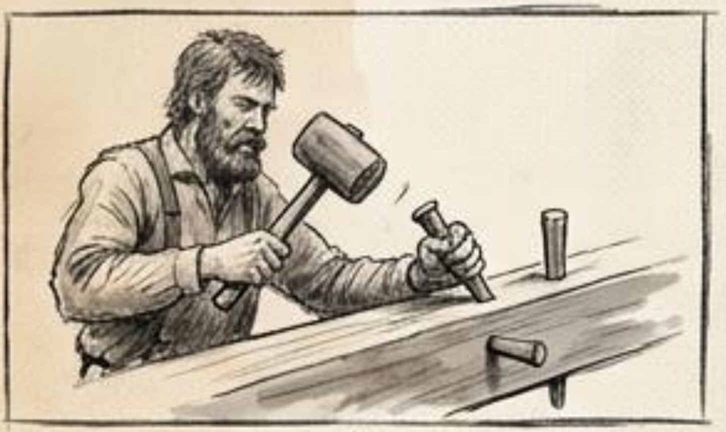


SLACK PERSISTENCE.

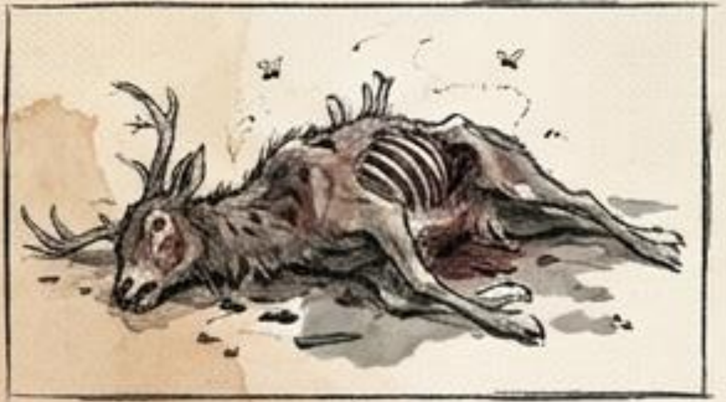
"Suppose a man was holding a baby quail loosely. It would fly out of his hand. In the same way, slack persistence arose in me, and my concentration fell away."

True concentration requires a grip firm enough to maintain the hold, but gentle enough to allow the subject to live.

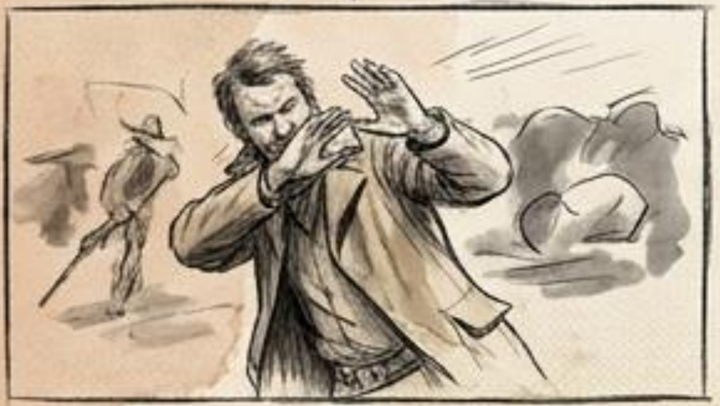
The Escalation Protocol
(Defeating Unskillful Thoughts)



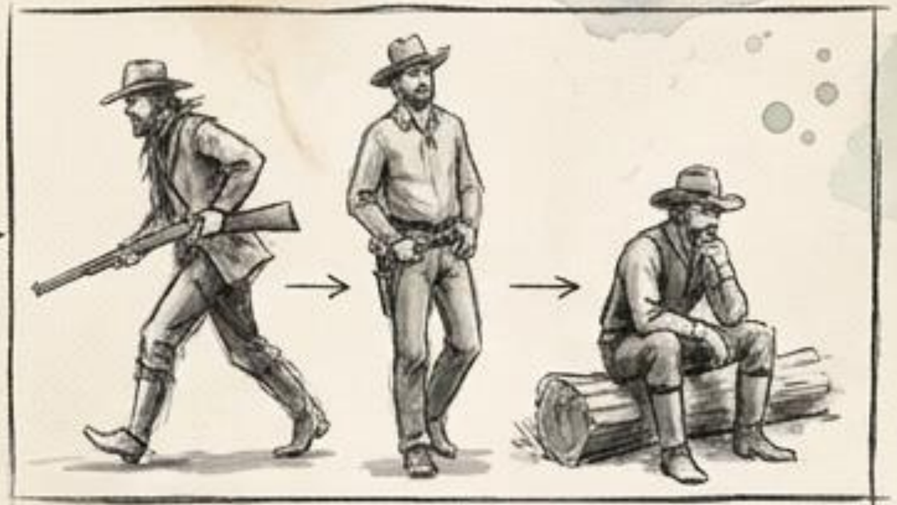
1. Swap the Peg.
Attend to a skillful theme to drive out the unskillful one, like knocking out a large peg with a small one.



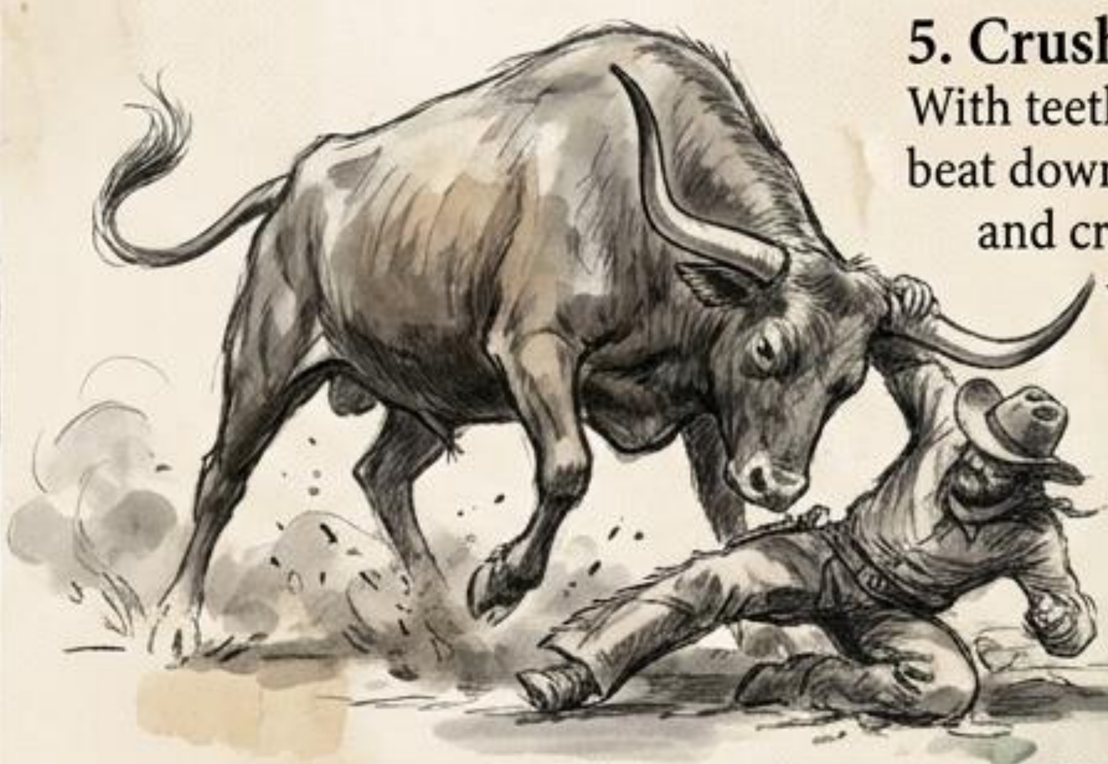
2. Scrutinize the Drawbacks.
See the thoughts as blameworthy, as if a carcass were *here hung* hung around your neck.



3. Look Away.
Pay no mind and pay no attention, closing eyes to forms you don't want to see.

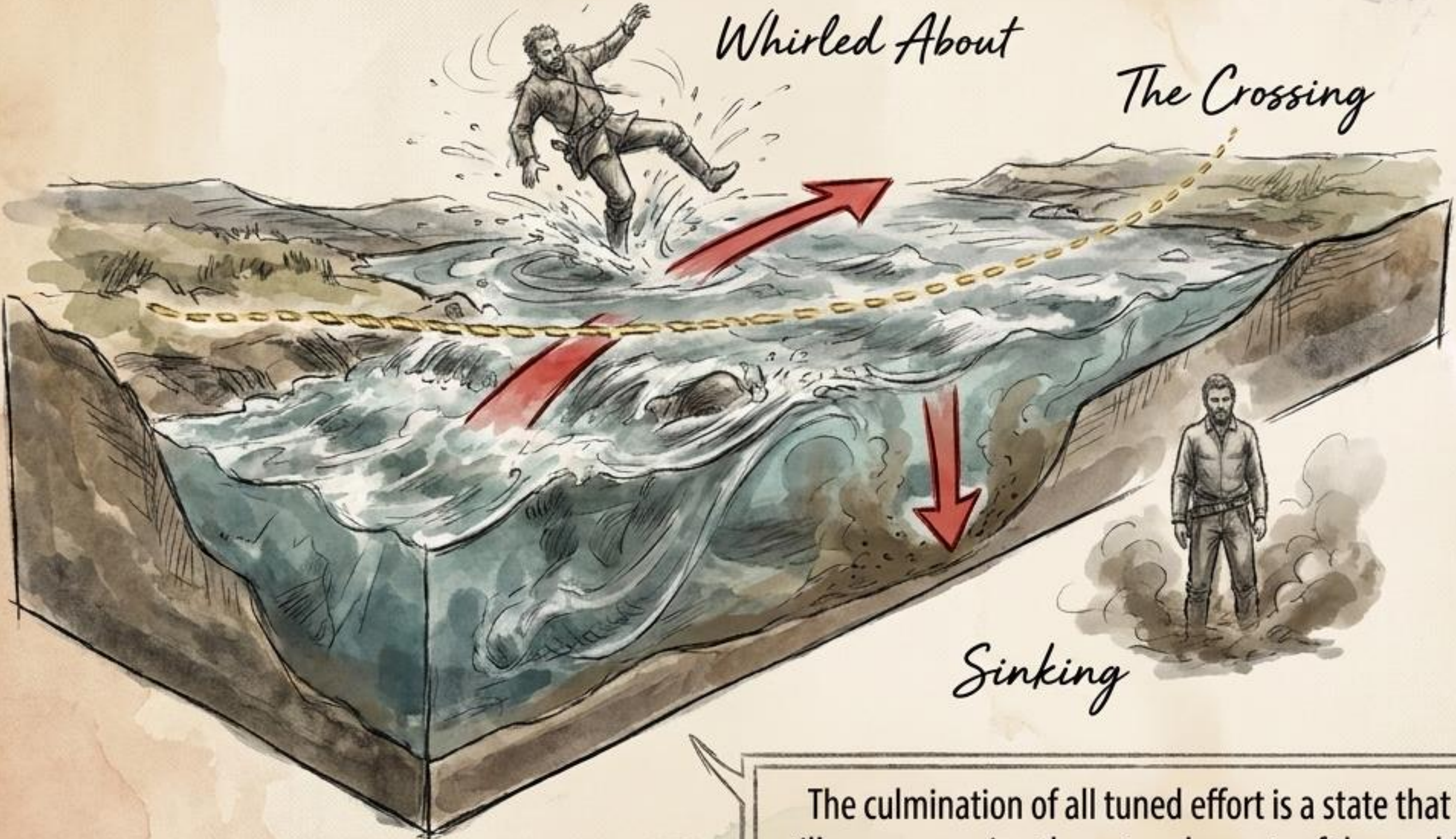


4. Relax the Fabrication.
Step down from the grosser posture for a more refined one.



5. Crush the Mind.
With teeth clenched, beat down, constrain, and crush the mind with awareness, like a strong man seizing a weaker one by the throat.

The Paradox of the Fording

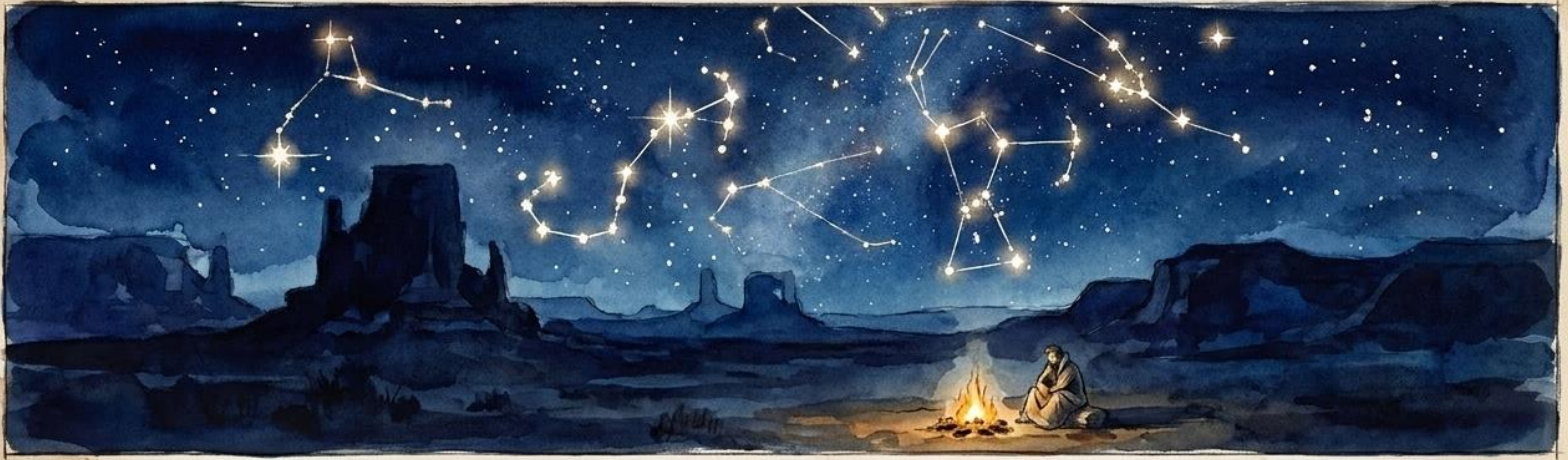


Devata:
"Tell me, dear sir, how you crossed over the flood."

The Buddha:
"I crossed over the flood without pushing forward, without staying in place. When I pushed forward, I was whirled about. When I stayed in place, I sank."

The culmination of all tuned effort is a state that transcends both exertion and stillness—crossing the entanglements of the world without pushing, without resting.

The Vigil

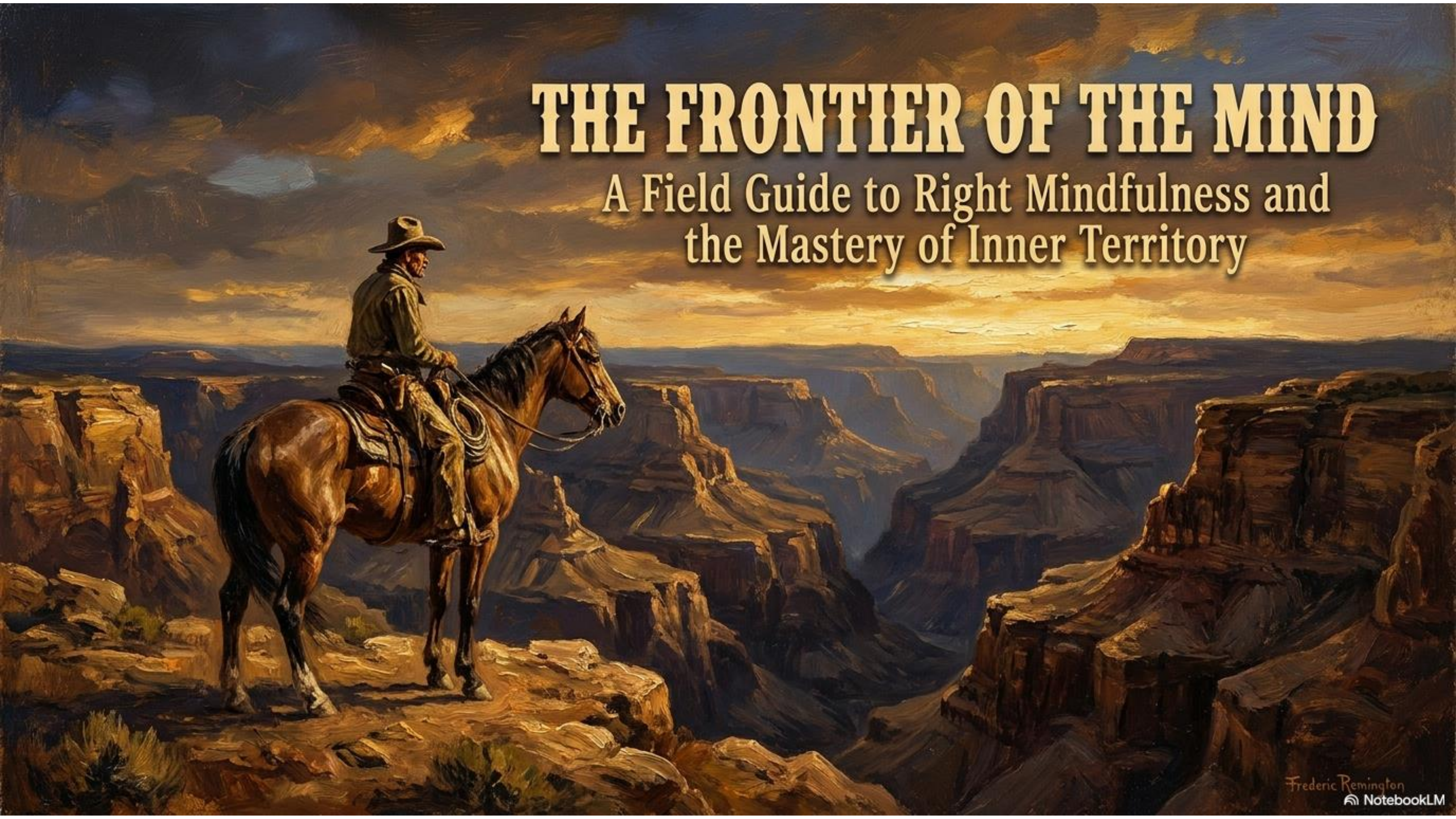


“Gladly would I let the flesh & blood in my body dry up, leaving just the skin, tendons, & bones, but if I have not attained what can[illegible]t can be reached through manly stamina… there will be no relaxing my persistence.” — MN 70

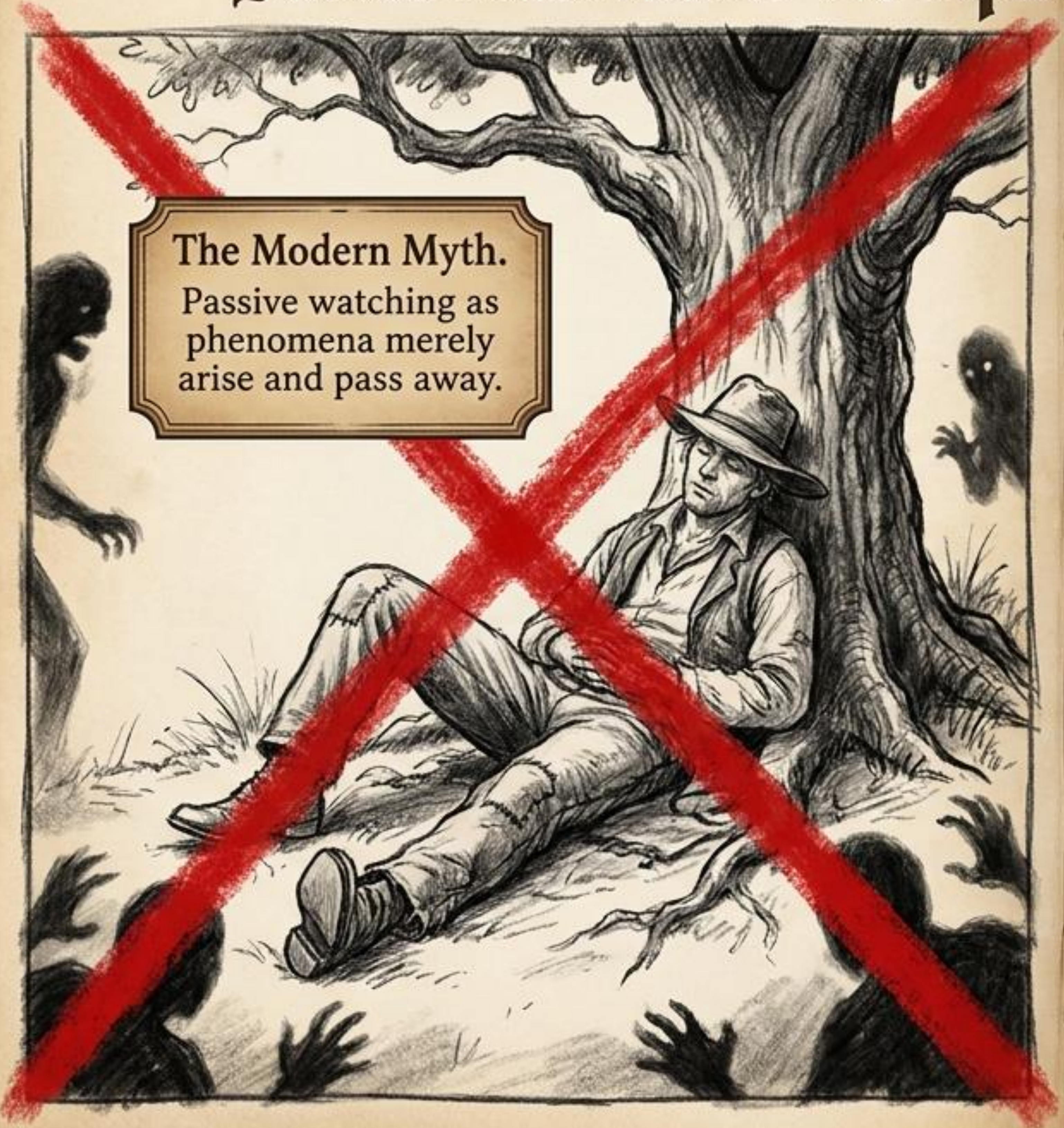
It’s not for sleeping, the night
garlanded with zodiac stars.
The night, for one who knows,
is for staying awake.”
— Ven. Soṇa Poṭiriyaputta (Thag 2:37)

THE FRONTIER OF THE MIND

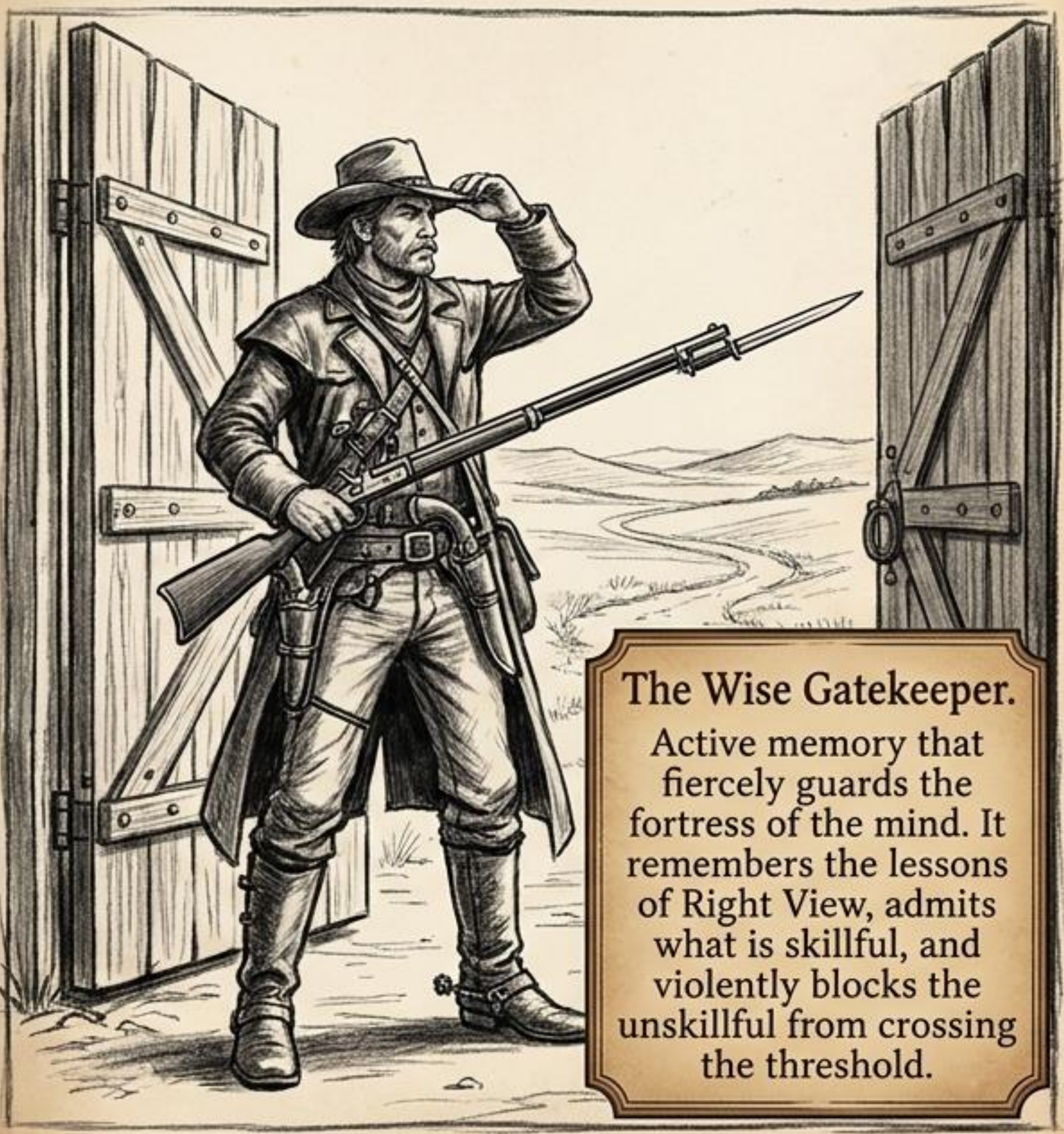
A Field Guide to Right Mindfulness and the Mastery of Inner Territory


Frederic Remington

Mindfulness Requires Active Defense

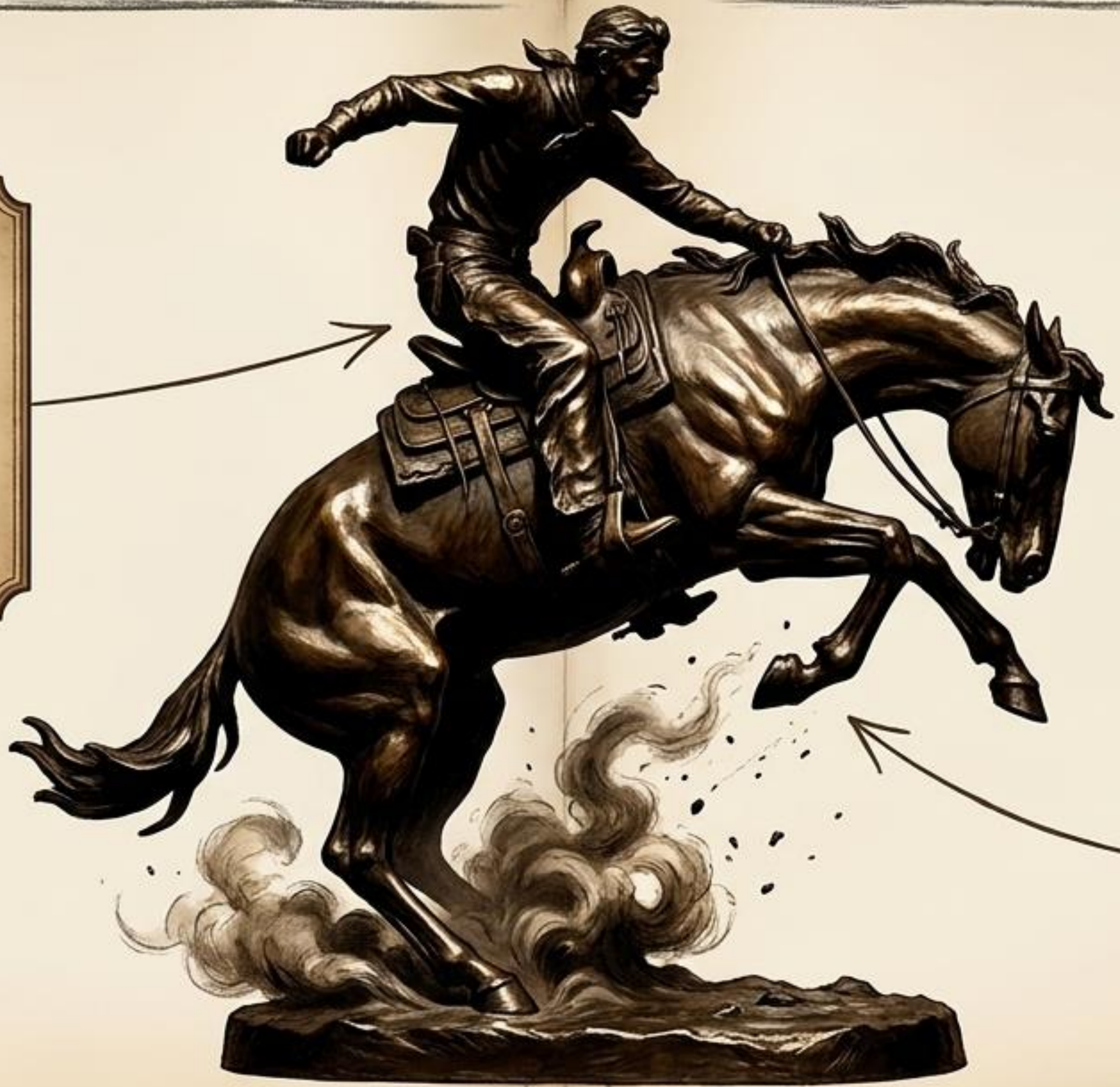


The Modern Myth.
Passive watching as phenomena merely arise and pass away.



The Wise Gatekeeper.
Active memory that fiercely guards the fortress of the mind. It remembers the lessons of Right View, admits what is skillful, and violently blocks the unskillful from crossing the threshold.

The Dual Actions of Inner Mastery



Remaining Focused (Anupassanā).

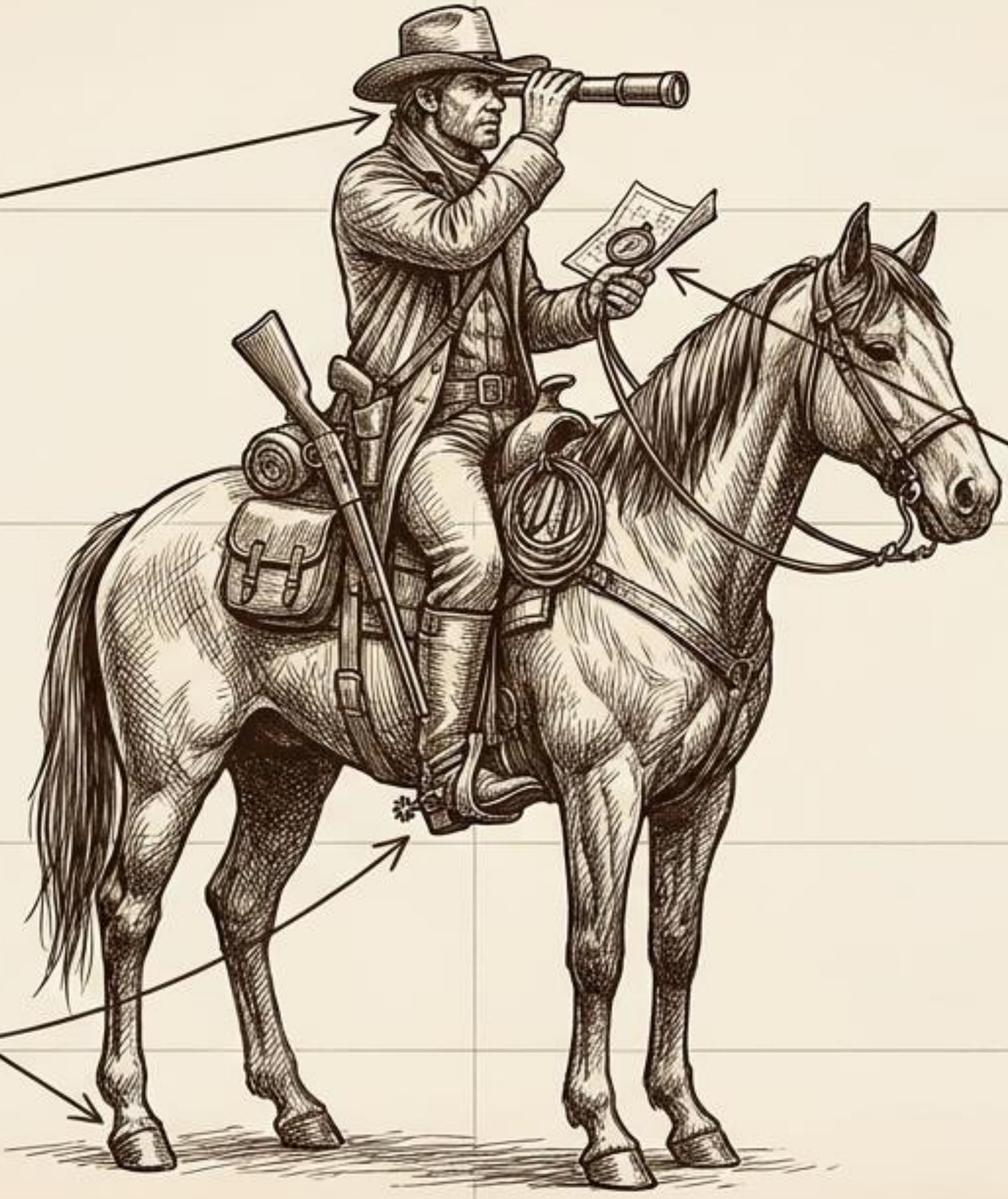
Keeping a firm grip on the saddle.

Keeping watch over a specific frame of reference in the midst of sensory chaos.

Subduing the World (Vineyya).

Fending off greed and distress. Actively wrestling internal internal thoughts and external desires to protect the mind's singular focus.

The Ranger's Toolkit for the Trail



Alertness (Sampajañña).
Constant awareness of present-moment actions in body, speech, and mind, and their immediate consequences.

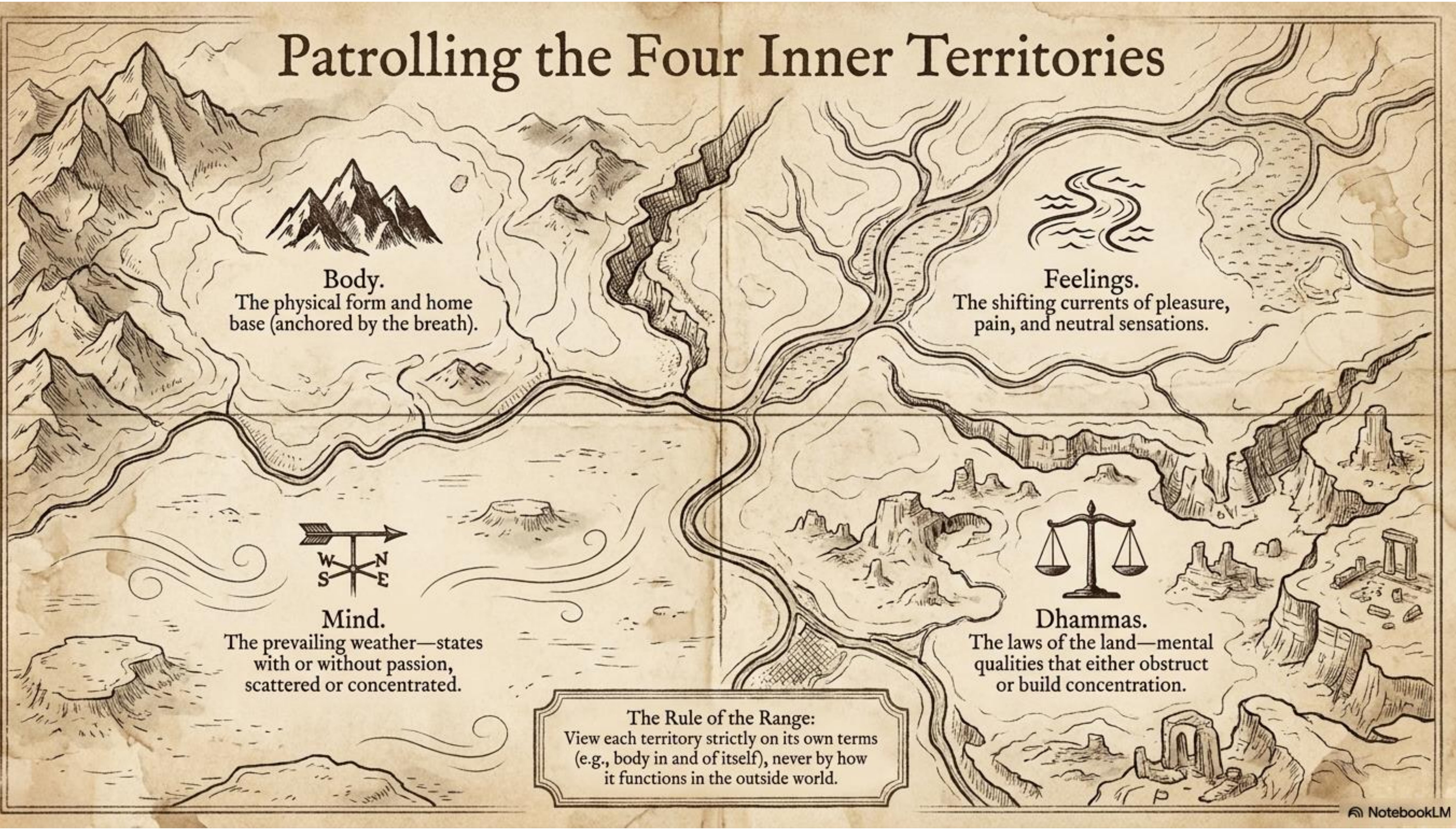
Mindfulness (Sati).
Active memory.

Remembering where to stay focused and applying past lessons of Right View to present dangers.

Ardency (Ātappa).
Vigilant compunction.

The relentless drive and right effort to abandon unskillful thoughts before they can take root.

Patrolling the Four Inner Territories



Body.
The physical form and home base (anchored by the breath).

Feelings.
The shifting currents of pleasure, pain, and neutral sensations.

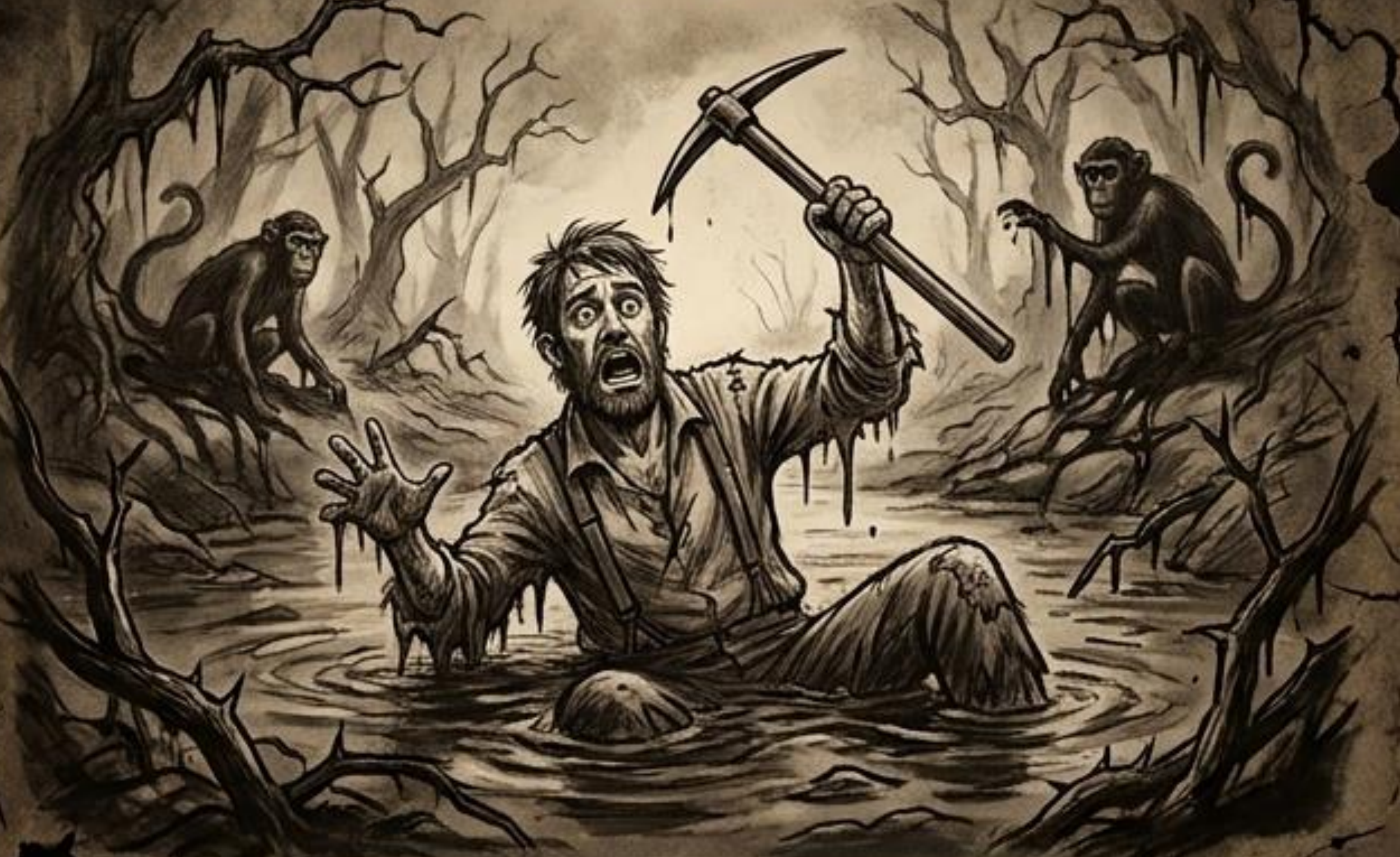
Mind.
The prevailing weather—states with or without passion, scattered or concentrated.

Dhammas.
The laws of the land—mental qualities that either obstruct or build concentration.

The Rule of the Range:
View each territory strictly on its own terms (e.g., body in and of itself), never by how it functions in the outside world.

The Deadly Trap of the External World

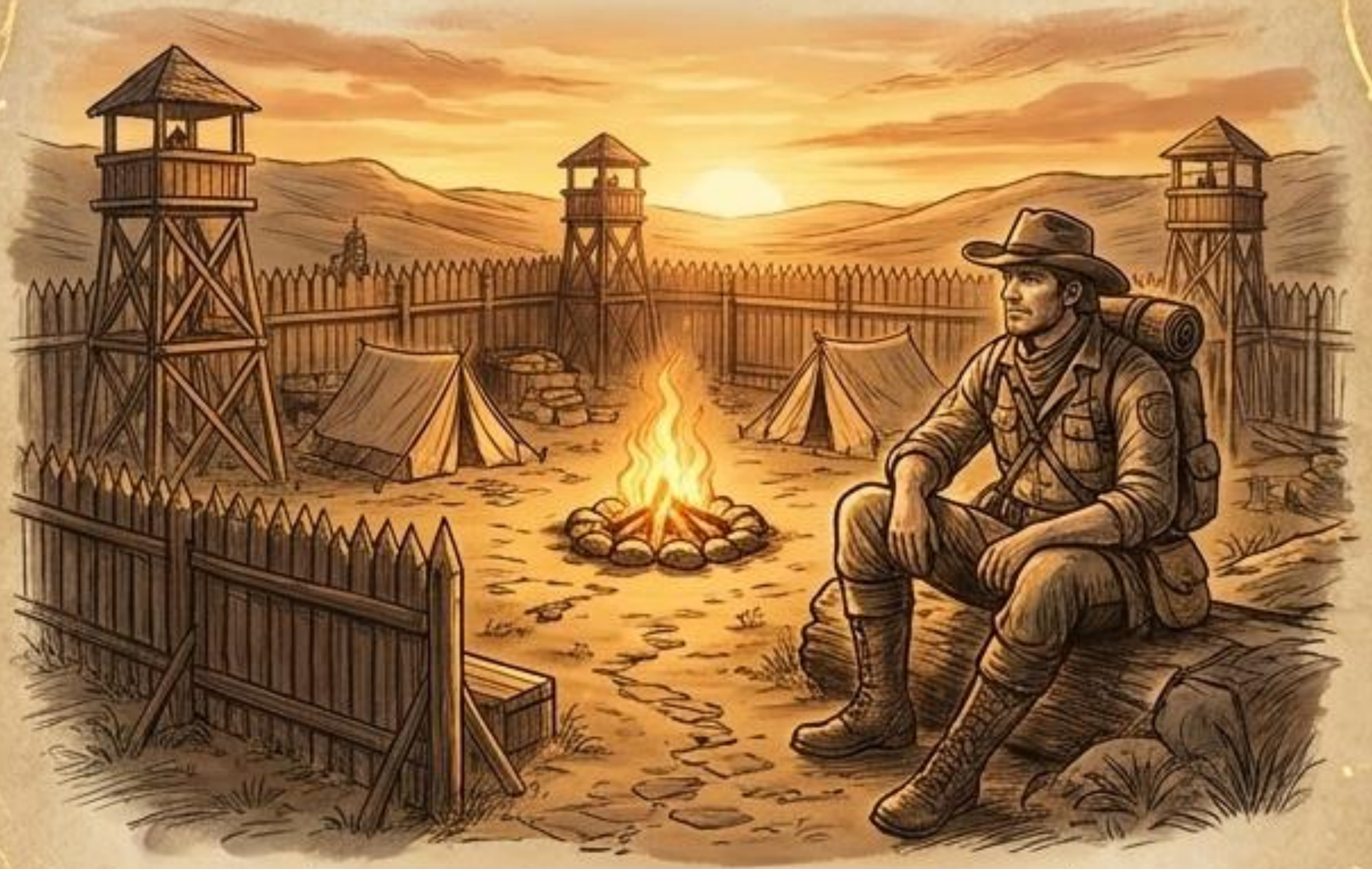
Danger



Wandering Off-Range.

Leaving ancestral territory for the five strings of sensuality (sights, sounds, smells, tastes, touches). Like a monkey caught in a tar trap, interacting with the external world allows defilements to capture and bind the mind.

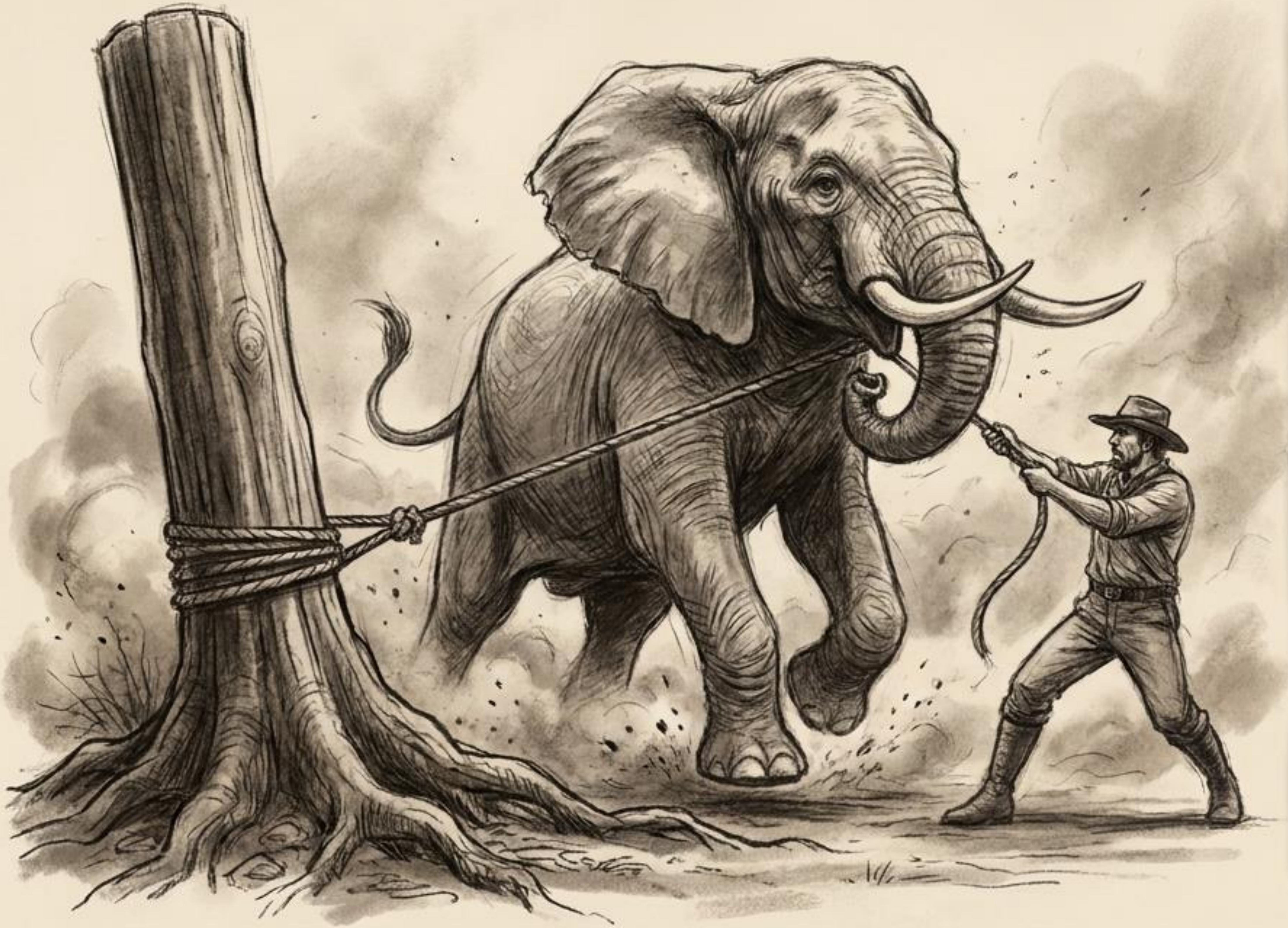
Safety



The Ancestral Safe Haven

True safety requires retreating to the four inner frames of reference. By subduing all fascination with the external world, the mind finds sanctuary and absolute protection.

Stage 1: Taming the Wild Impulse



The Objective:

Forcing the mind into concentration by establishing unbreakable limits.

The Method:

Like a feral forest elephant tethered to a post to break its wild habits, the mind must be aggressively tied to a single frame of reference (such as the breath).

The Result:

Seclusion from sensuality. The mind stops thrashing, abandons heavy reliance on I and me, and begins to settle into profound stillness.

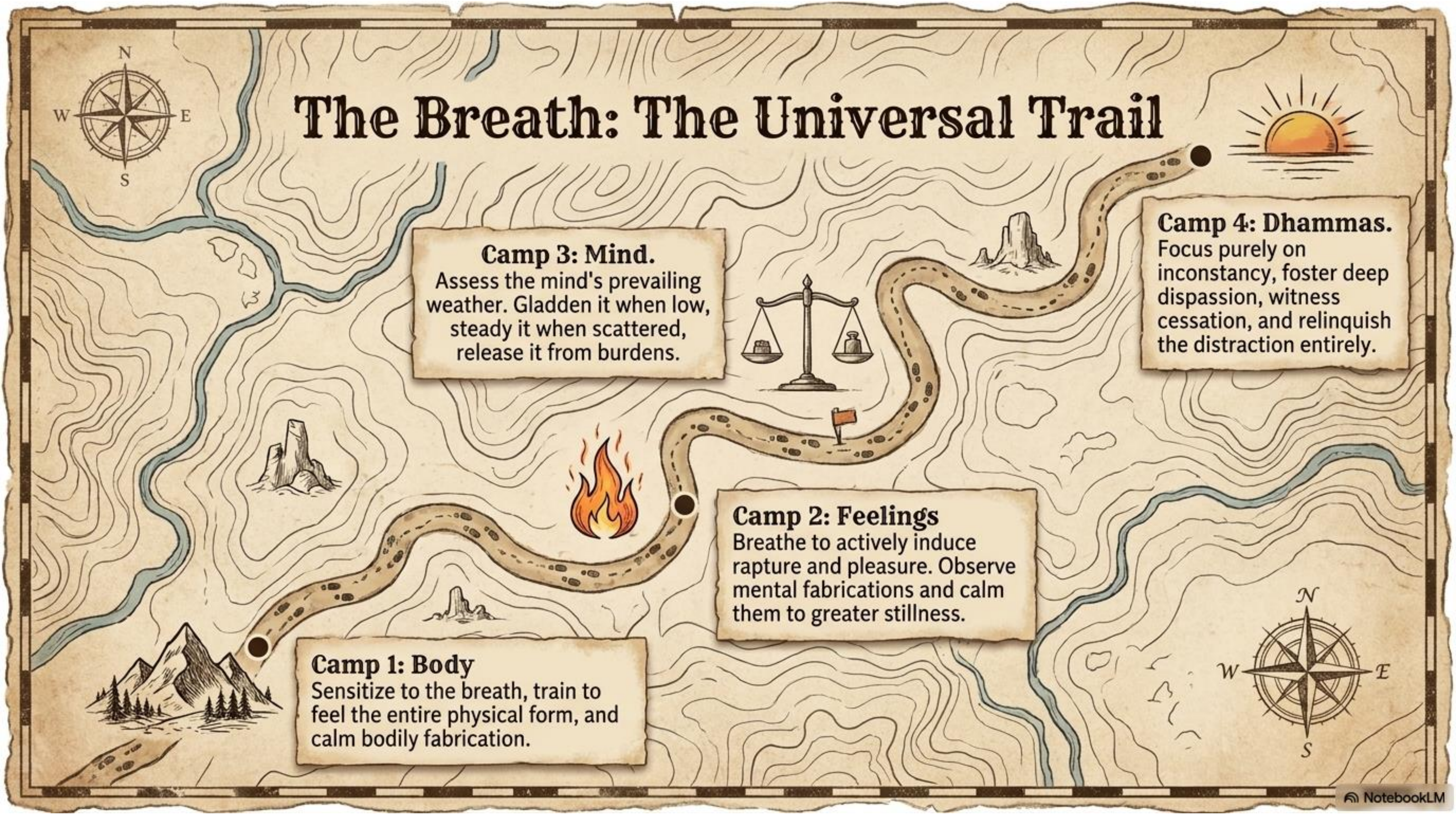
Stage 2: Tracking Cause and Effect

The Objective: Developing discernment by understanding origination and passing away.

The Method: Active experimentation. You do not watch passively; you act as a tracker. You make deliberate adjustments to physical and mental actions to see what what causes unskillful states and how to foster skillful ones.

The Result: The refinement of the mind. Like a cook varying offerings to suit an employer, you adjust fabrications to induce deeper concentration and release.

The Breath: The Universal Trail



Camp 1: Body
Sensitize to the breath, train to feel the entire physical form, and calm bodily fabrication.

Camp 2: Feelings
Breathe to actively induce rapture and pleasure. Observe mental fabrications and calm them to greater stillness.

Camp 3: Mind.
Assess the mind's prevailing weather. Gladden it when low, steady it when scattered, release it from burdens.

Camp 4: Dhammas.
Focus purely on inconstancy, foster deep dispassion, witness cessation, and relinquish the distraction entirely.

Tactics for the Deep Trail

Body Contemplations. Visualizing elements and decomposition. A sharp tool to cut through personal pride and bodily lust.

Feeling Fabrications. Inducing spiritual pleasure (not-of-the-flesh) to sustain energy and illuminate the middle way when the trail grows dark.

Mind-State Pairing. Identifying constricted or scattered states and deliberately pulling the mind upward into concentrated and released states.

Stage 3: The Boundless Expanse of Mere Remembrance

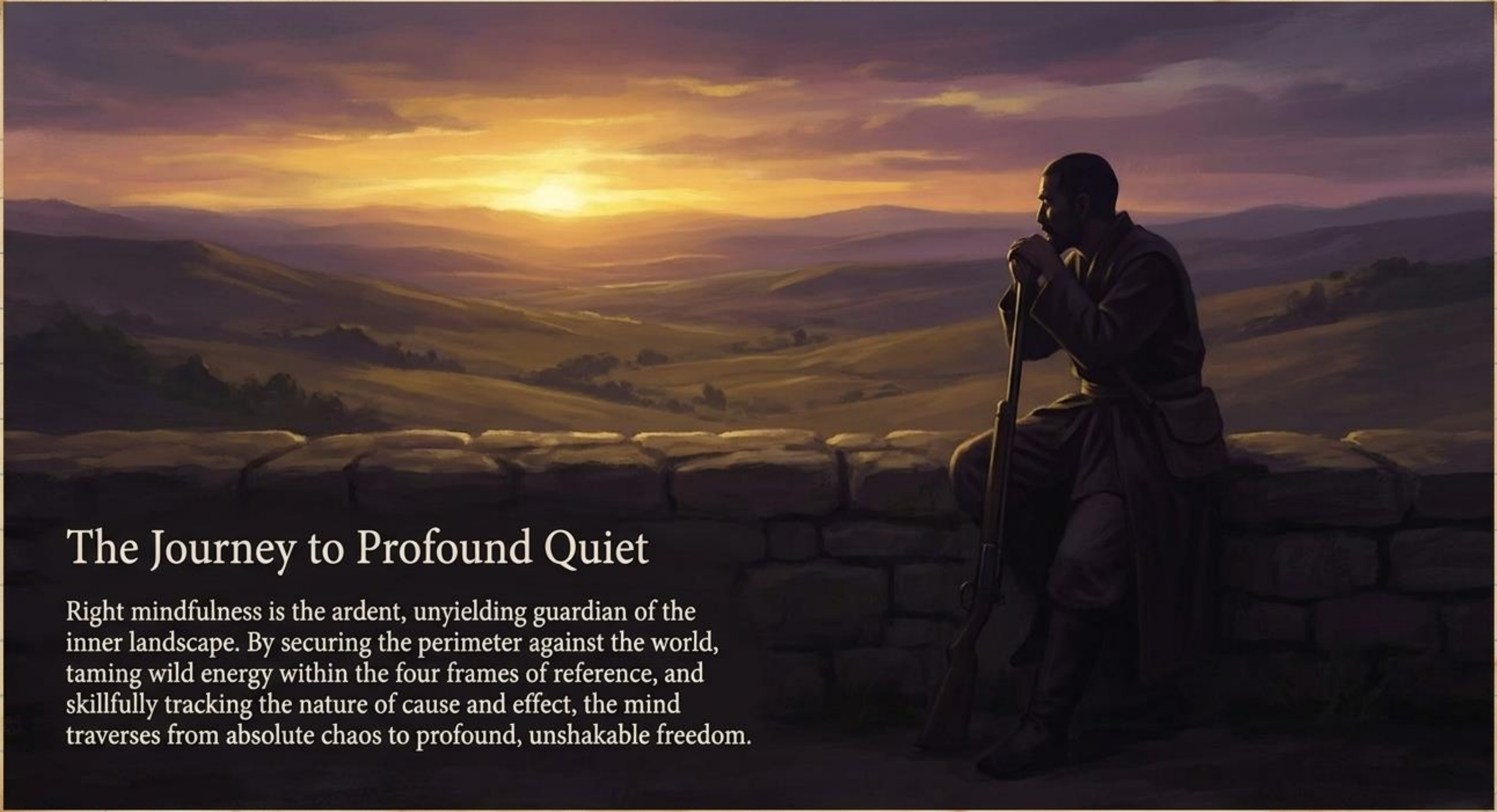
The Ultimate Release: Maintained to the extent of knowledge and remembrance. Independent, not clinging to anything in the world.

The Destination: When all path-factors have done their work, barricades and tracking are no longer needed. All traces of I and my vanish. Concepts of existence and non-existence are completely dropped.

The Result: Total freedom. The mind is unburdened, boundless, and entirely at peace in the open expanse.

The Evolution of the Frontier Mind

	Establishing	Developing	Mere Remembrance
Primary Analogy	*Tethered Elephant*	*The Tracker / The Cook*	*The Open Plain*
Core Goal	*Force mind into concentration*	*Develop discernment of cause-and-effect*	*Total relinquishment*
Use of *I*	*Heavy (mundane right view)*	*Minimal (focused on patterns)*	*Absolute absence*
Primary Action	*Placing limits and fending off sensuality*	*Adjusting fabrications and experimenting*	*Recognizing what is present; letting go completely*



The Journey to Profound Quiet

Right mindfulness is the ardent, unyielding guardian of the inner landscape. By securing the perimeter against the world, taming wild energy within the four frames of reference, and skillfully tracking the nature of cause and effect, the mind traverses from absolute chaos to profound, unshakable freedom.

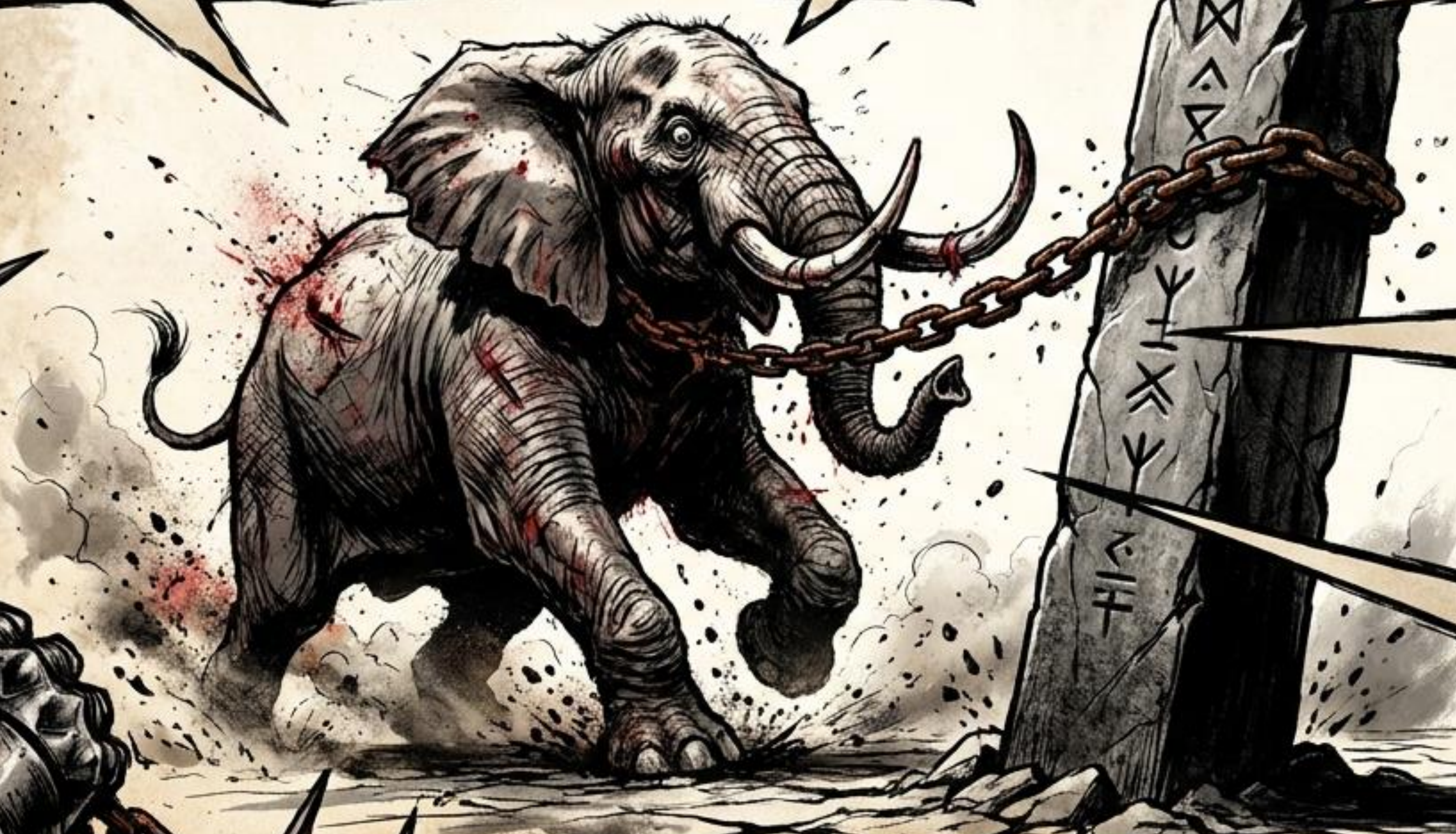
THE FIERCE PATH

Forging the Unbound Mind: A Tactical Guide to the Establishings of Mindfulness

Drawn from the Discourses of the Buddha

Breaking the Household Habits

The untamed mind is distracted, fatigued, and feverish for the world. To break it of its wild habits, awareness must be chained to a single, unmoving post.



The 4 Establishings of Mindfulness

The heavy, immovable grounding point for the awareness of the noble disciple.

Ardent, Alert, & Mindful

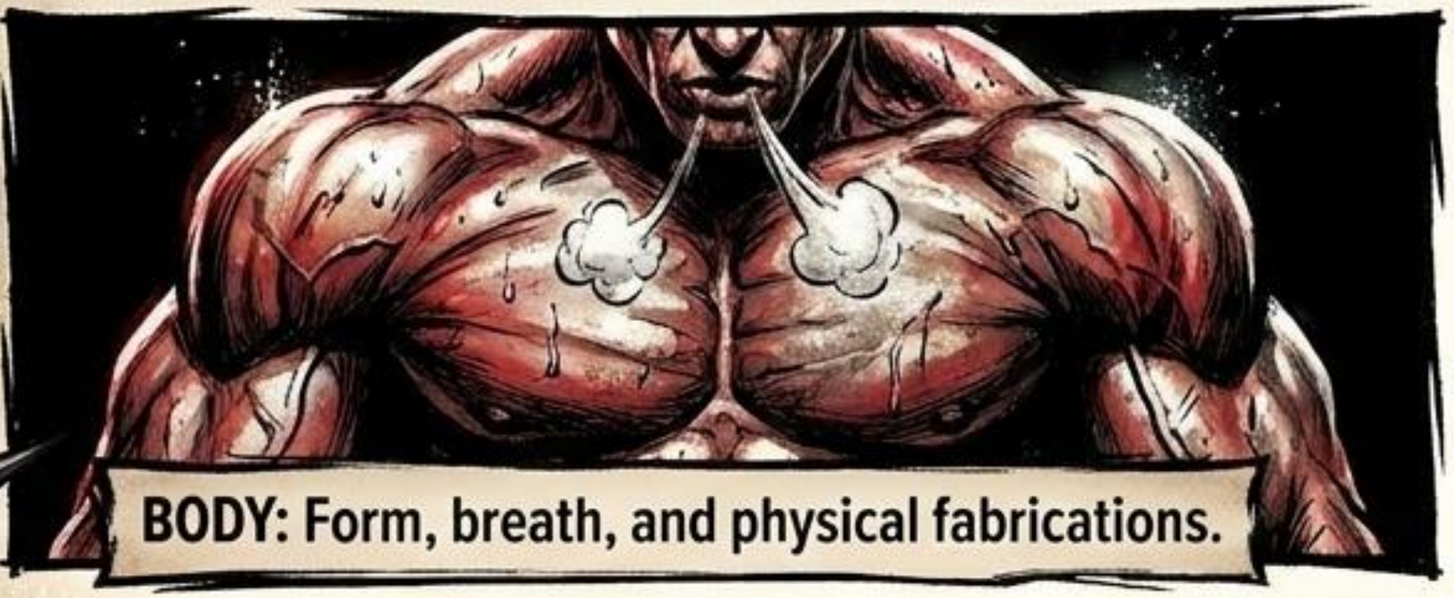
The relentless, active effort required to hold the mind steady and subdue greed and distress.

The Untamed Awareness

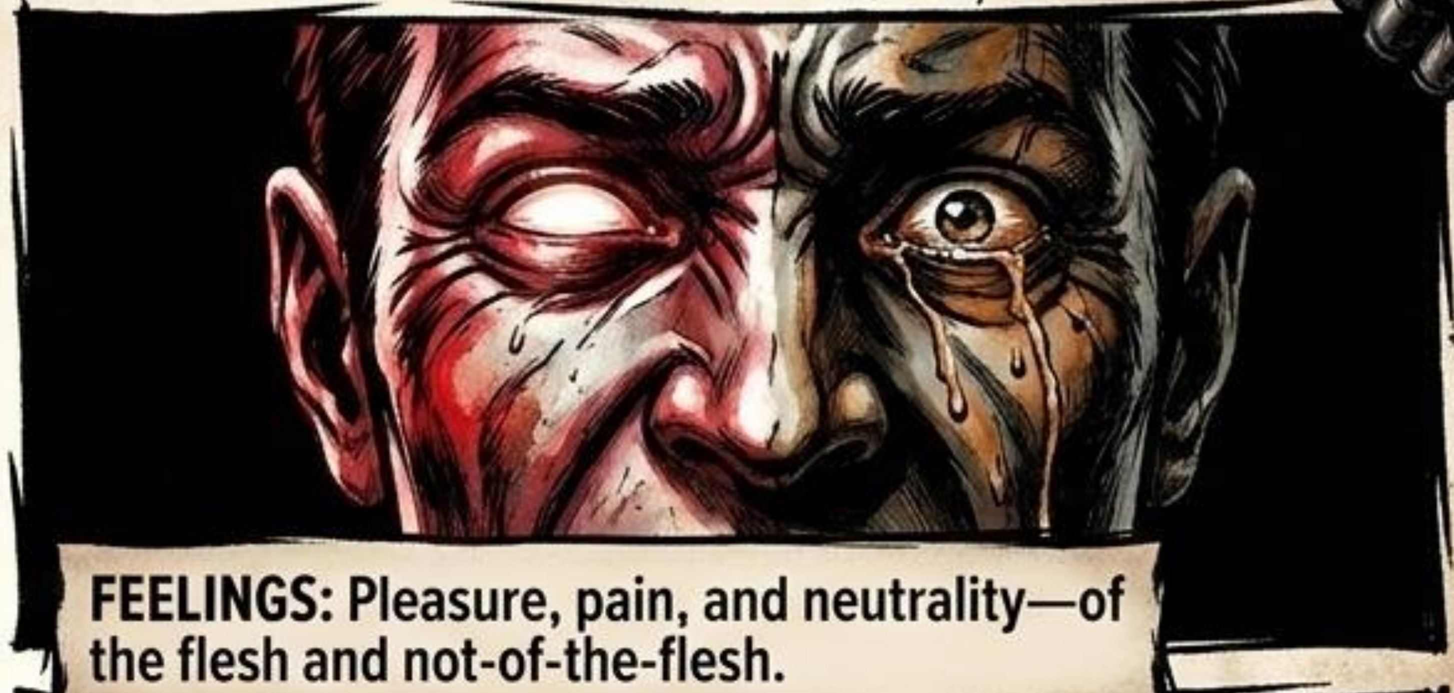
The mind fighting to return to its habitual, worldly comforts.

The Four Domains of Conquest

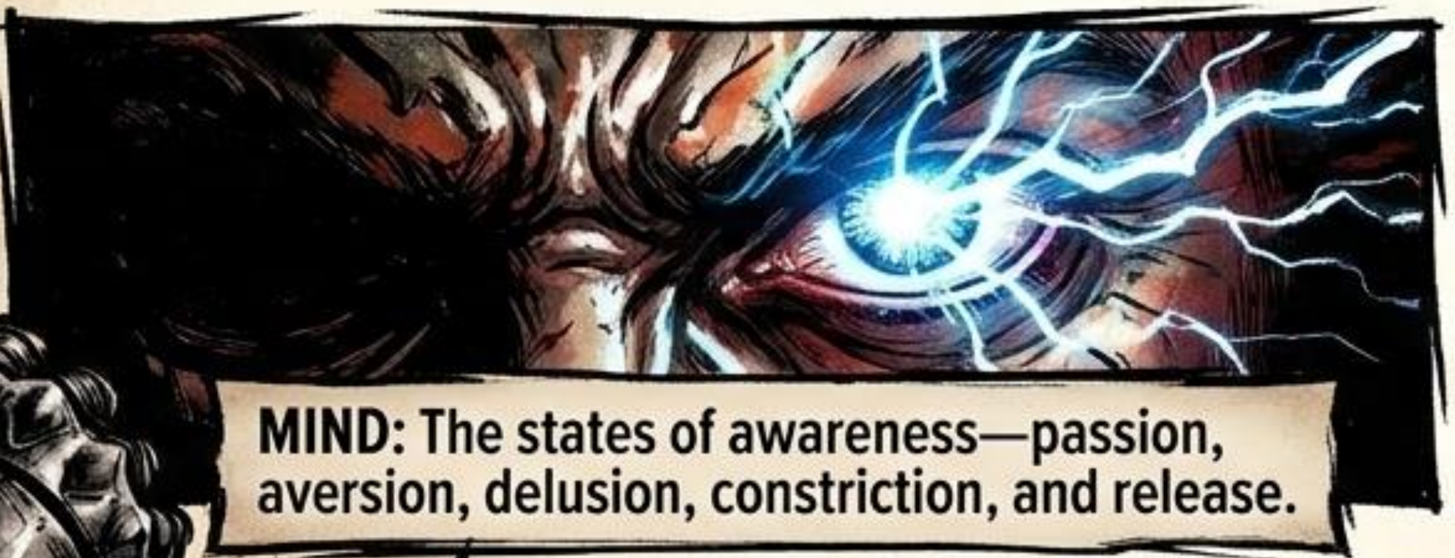
The direct path to purification and unbinding requires remaining focused on four battlegrounds in and of themselves.



BODY: Form, breath, and physical fabrications.



FEELINGS: Pleasure, pain, and neutrality—of the flesh and not-of-the-flesh.



MIND: The states of awareness—passion, aversion, delusion, constriction, and release.

DHAMMAS: Mental qualities, hindrances, and the ultimate truths.

RULE OF ENGAGEMENT: REMAIN INDEPENDENT.
DO NOT CLING TO ANYTHING IN THE WORLD.

Deconstructing the Flesh

Strip away the illusion of a cohesive 'self.' Observe the physical form exactly as a dexterous butcher views a slaughtered cow—as nothing more than its elemental components.

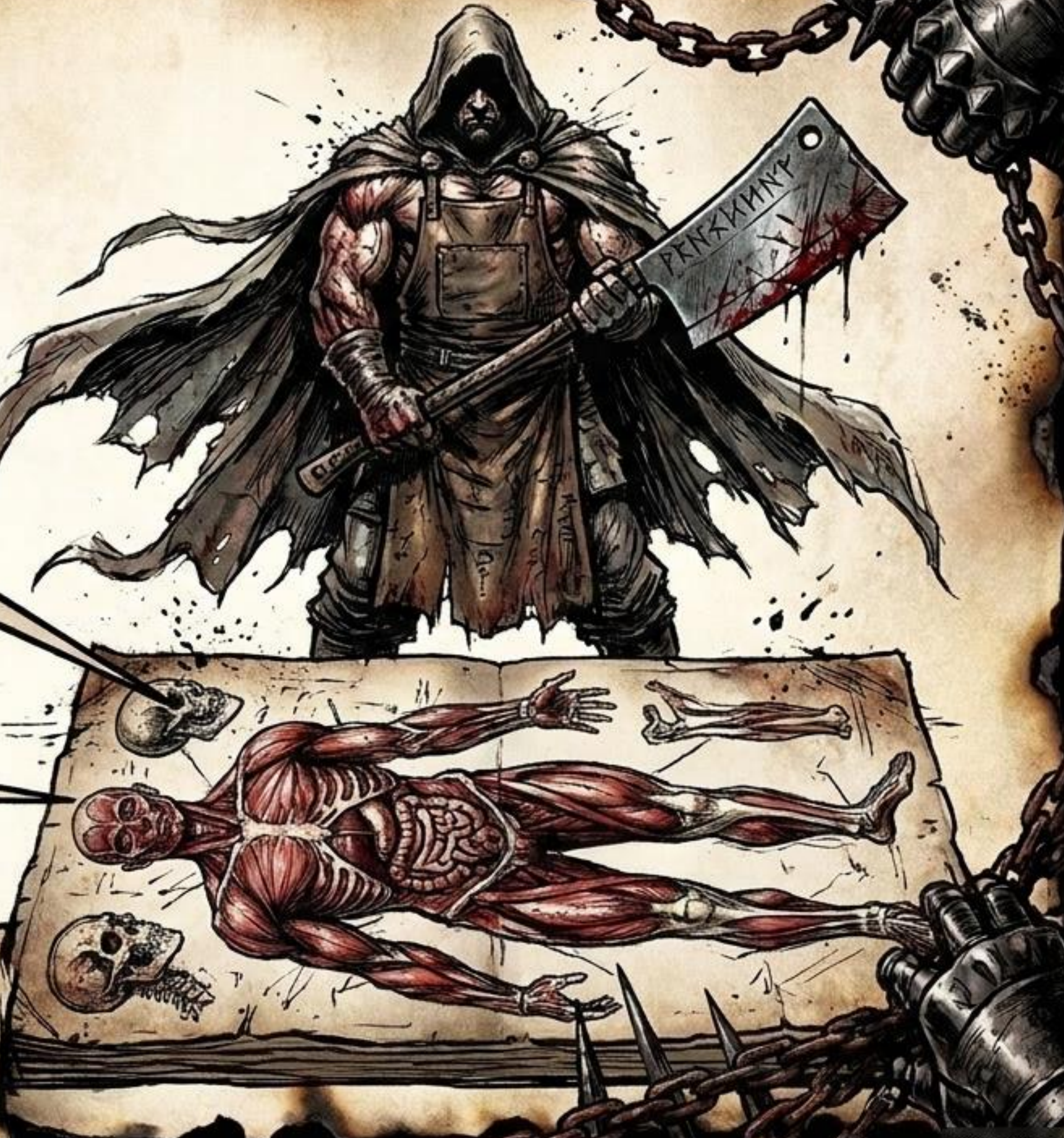
The 31 Impure Parts

Just as a sack full of grain... reflect on this body from the soles up. Hair, skin, flesh, tendons, bones, marrow, kidneys, heart, bile, phlegm, blood, sweat, urine.

The 4 Elemental Properties

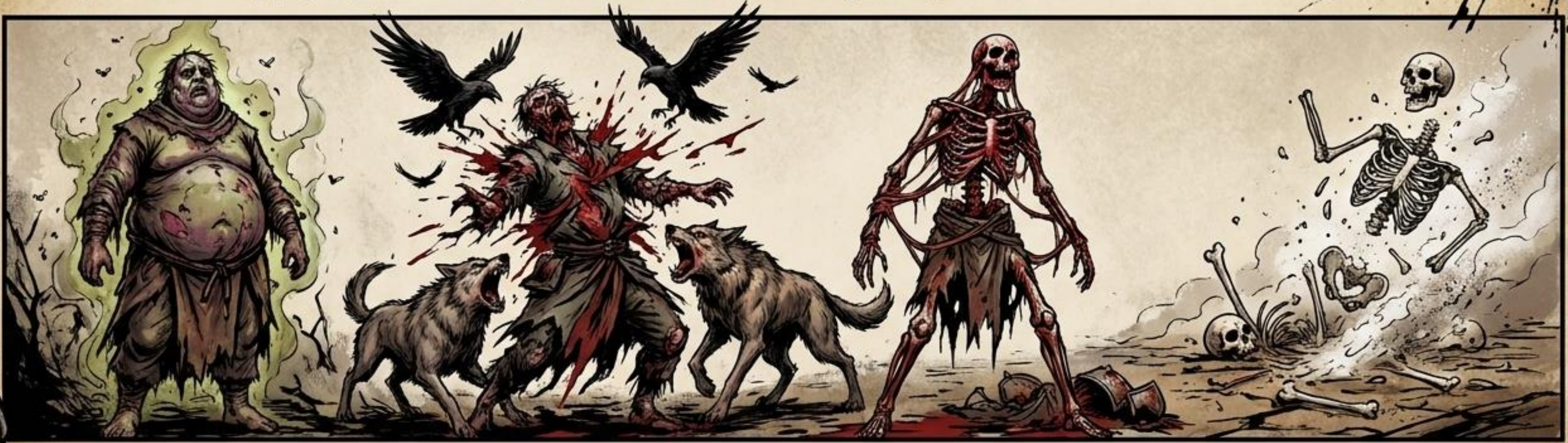
Earth (solid), Liquid (fluid), Fire (heat), Wind (motion).

The Perception of Drawbacks: The body is a nest of inevitable disease. Contemplate its components to subvert physical passion.



The Unavoidable Fate

To sever attachment to the flesh, the warrior-mind contemplates the inevitable decay of form, applying the reality of death to the living body.



Day 1-3: Bloated, livid, and festering.

The Feast: Picked apart by crows, vultures, dogs, and wolves.

The Frame: A fleshless skeleton smeared with blood, held only by tendons.

The Dust: Bones detached, scattered in all directions, whitening into shells, decomposing into powder.

This body, too: Such is its nature, such is its future, such its unavoidable fate.

The Two Sources of Rapture

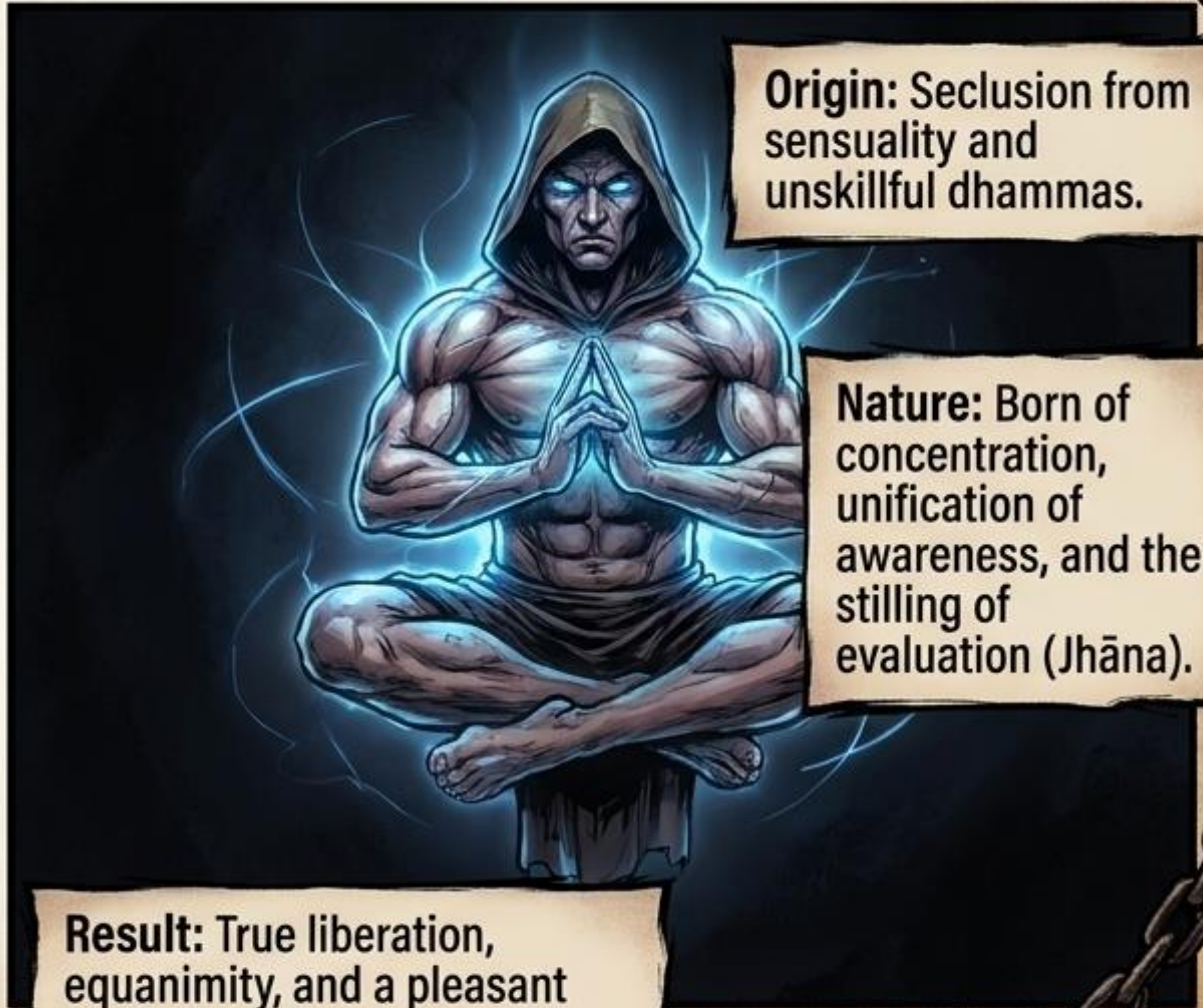
Of-the-Flesh (House-Based)

Origin: The 5 Strings of Sensuality (Forms, Sounds, Aromas, Flavors, Touch).

Nature: Dependent on the external world. Agreeable, pleasing, enticing.

Result: Bound to change, leading inevitably to distress and bondage.

Not-of-the-Flesh (Renunciation-Based)



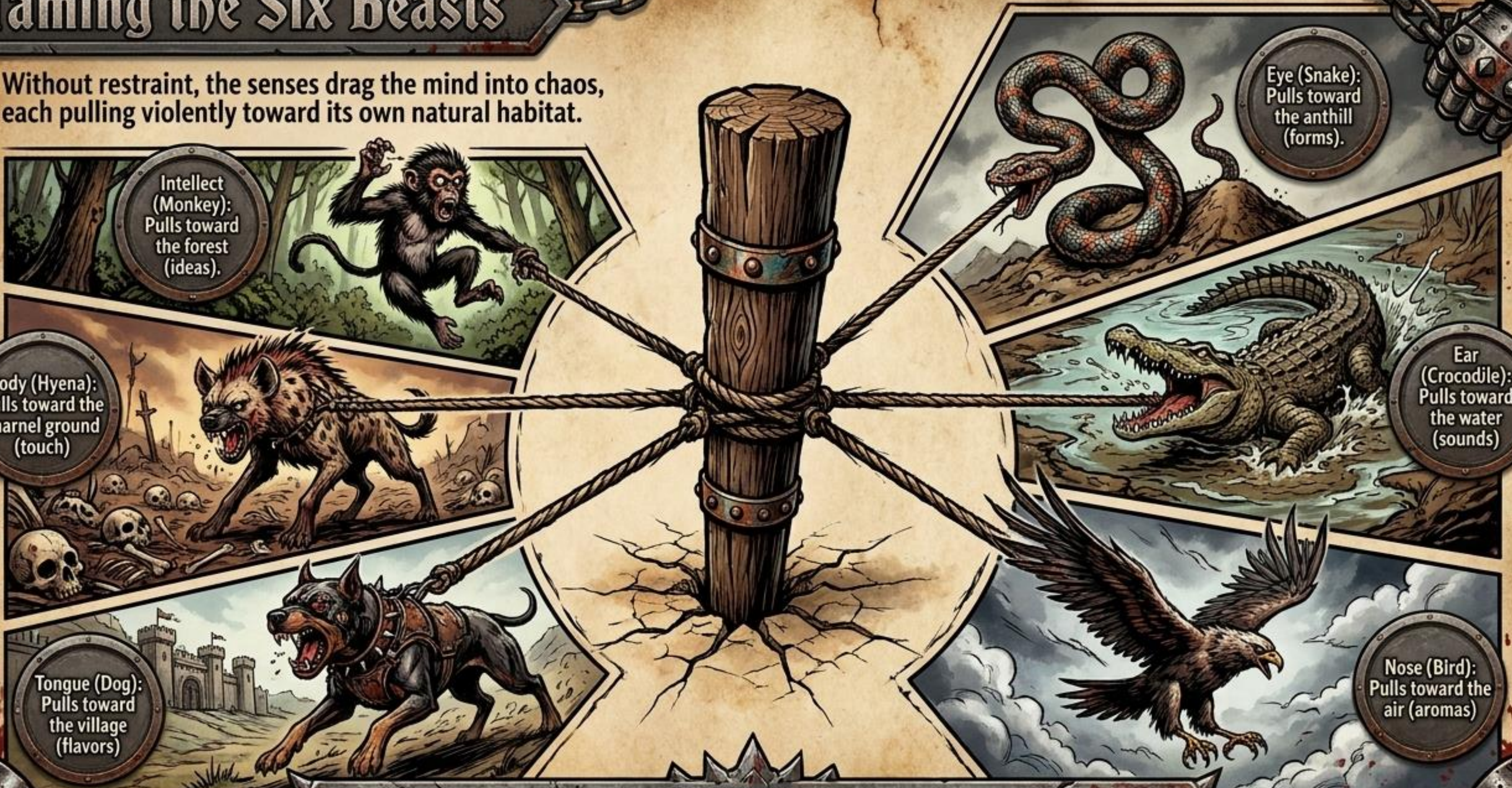
Origin: Seclusion from sensuality and unskillful dhammas.

Nature: Born of concentration, unification of awareness, and the stilling of evaluation (Jhāna).

Result: True liberation, equanimity, and a pleasant abiding here-and-now.

Taming the Six Beasts

Without restraint, the senses drag the mind into chaos, each pulling violently toward its own natural habitat.



Intellect (Monkey): Pulls toward the forest (ideas).

Body (Hyena): Pulls toward the charnel ground (touch)

Tongue (Dog): Pulls toward the village (flavors)

Eye (Snake): Pulls toward the anthill (forms).

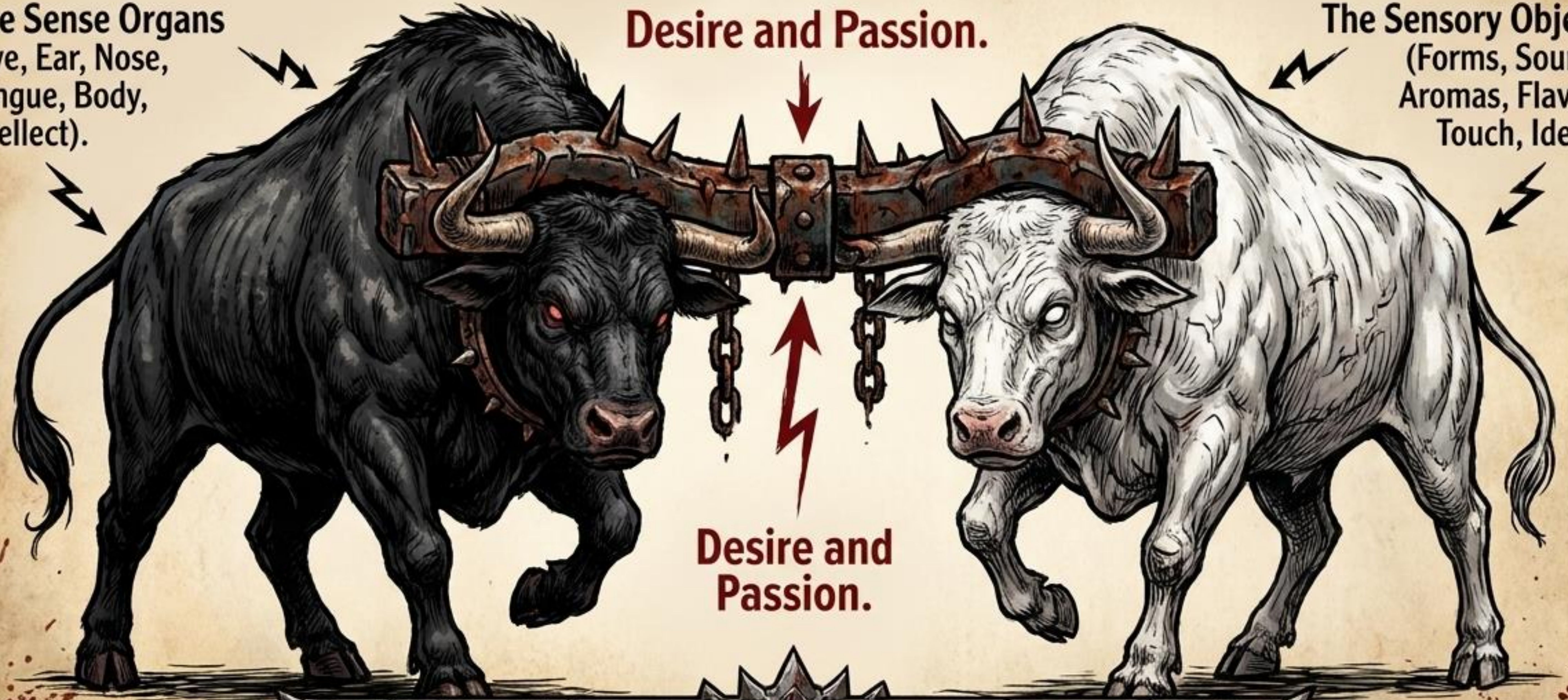
Ear (Crocodile): Pulls toward the water (sounds)

Nose (Bird): Pulls toward the air (aromas)

The Center Stake: Mindfulness immersed in the body. When the beasts exhaust themselves against this strong post, they submit, grow still, and achieve restraint.

The True Fetter

Is the eye the fetter of forms? Or are forms the fetter of the eye? Neither.



The Sense Organs
(Eye, Ear, Nose,
Tongue, Body,
Intellect).

Desire and Passion.

The Sensory Objects
(Forms, Sounds,
Aromas, Flavors,
Touch, Ideas).

Desire and
Passion.

The black ox is not the fetter of the white, nor the white of the black. The fetter is the yoke that joins them. Craving is the companion that must be abandoned.

The 36 Battlegrounds of Emotion

"Depending on this, abandon that."
Use renunciation-based emotions as stepping stones to transcend worldly attachment, progressing toward ultimate non-fashioning.

House-Based Happiness (Acquiring worldly baits)

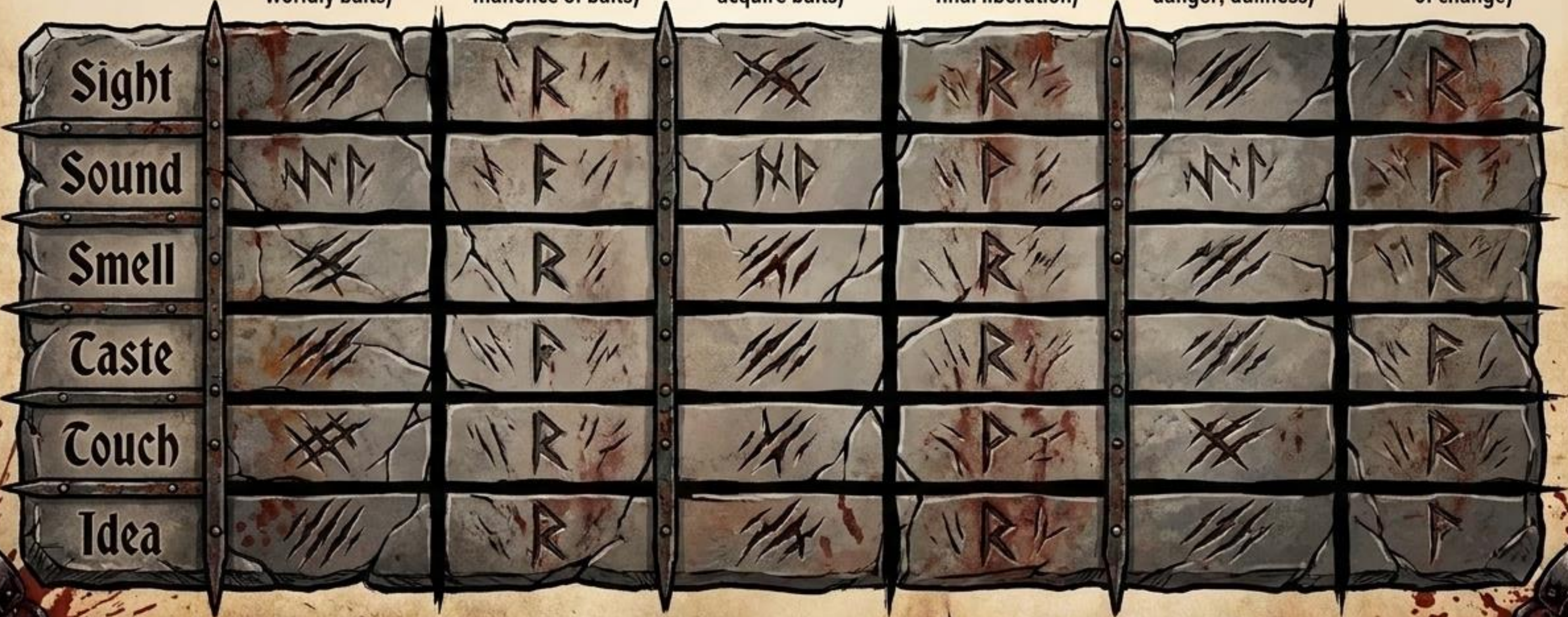
Renunciation Happiness (Seeing imperrmanence of baits)

House-Based Distress (Failing to acquire baits)

Renunciation Distress (Longing for final liberation)

House-Based Equanimity (Blindness to danger; dullness)

Renunciation Equanimity (Deep discernment of change)



THE INNER DEMONS (THE 5 HINDRANCES)

These five forces are not mere distractions; they are active corruptions that overcome awareness, weaken discernment, and block the path to release.

Monster 1: Sensual Desire (Hunger for worldly pleasure).

Counter: Starve with the theme of unattractiveness.

Monster 2: Ill Will (Hatred and aversion)

Counter: Starve with awareness-release through goodwill.

Monster 3: Sloth & Drowsiness (Sluggishness and lethargy)

Counter: Starve with the potential for fierce effort.

Monster 4: Restlessness & Anxiety (The scattered, unsettled mind).

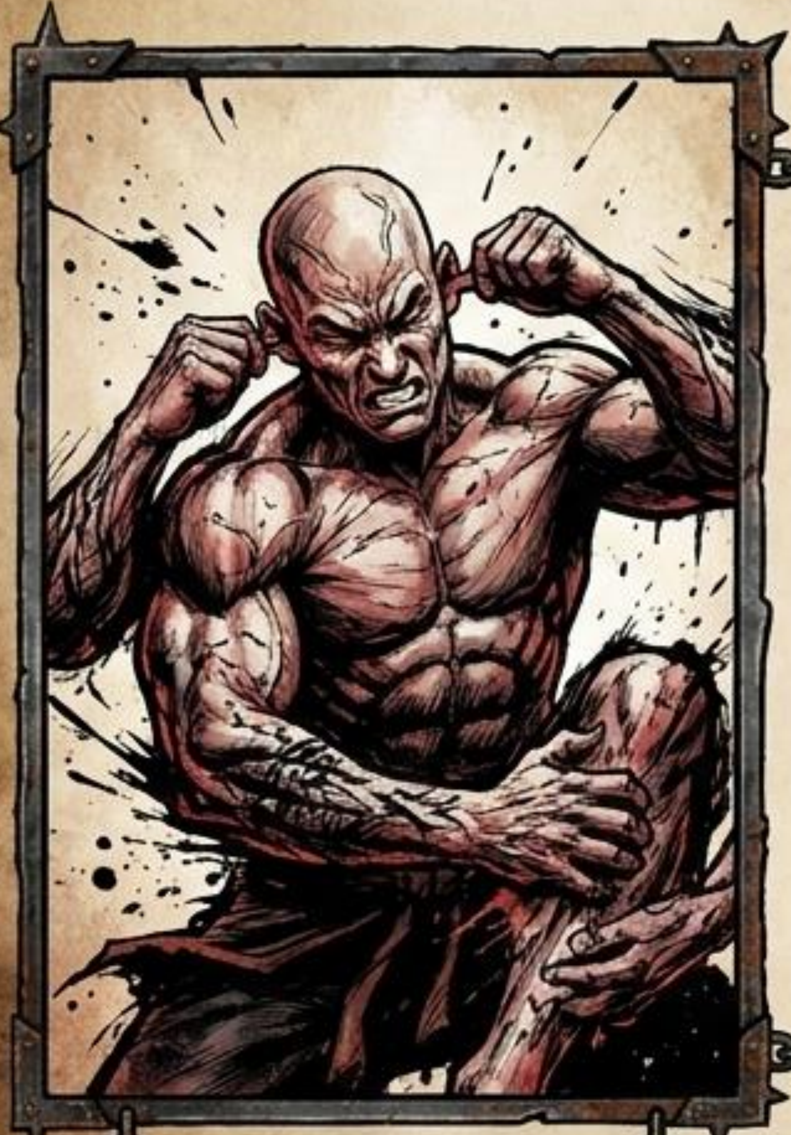
Counter: Starve with the stillness of awareness.

Monster 5: Uncertainty (Doubt that paralyzes action)

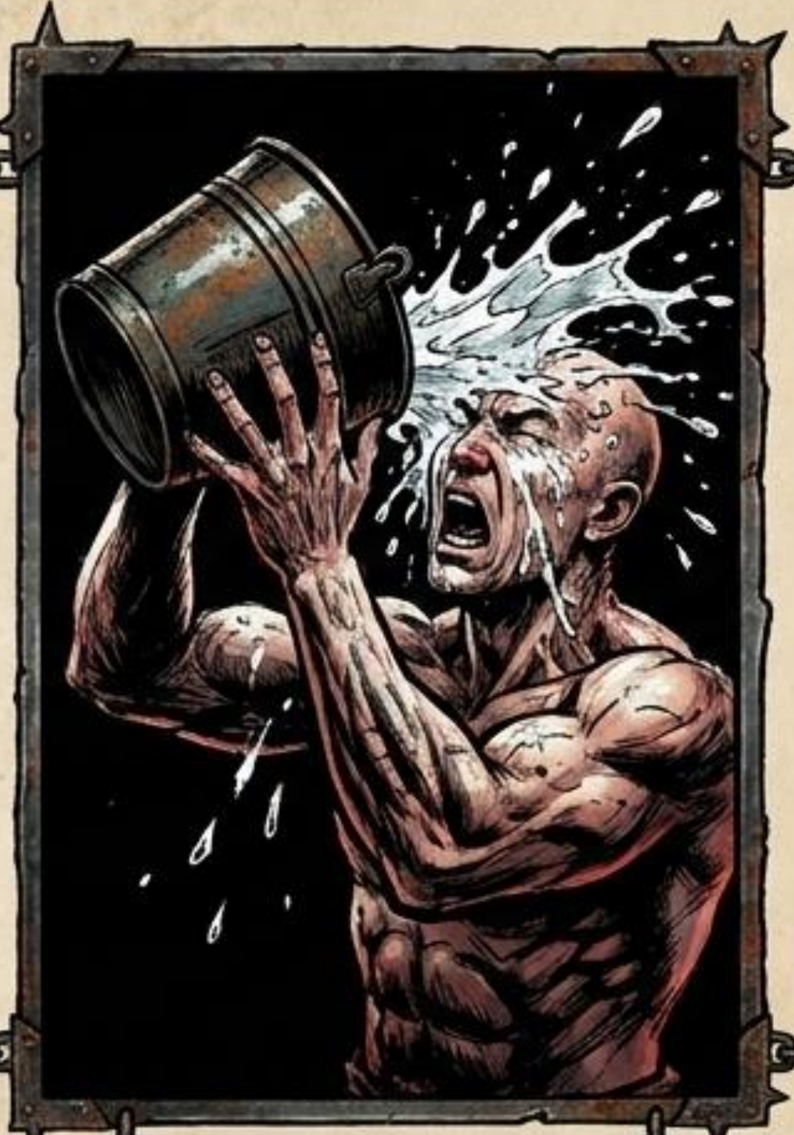
Counter: Starve with the analysis of skillful vs. unskillful dhammas.

Combat Tactics: Crushing Sloth

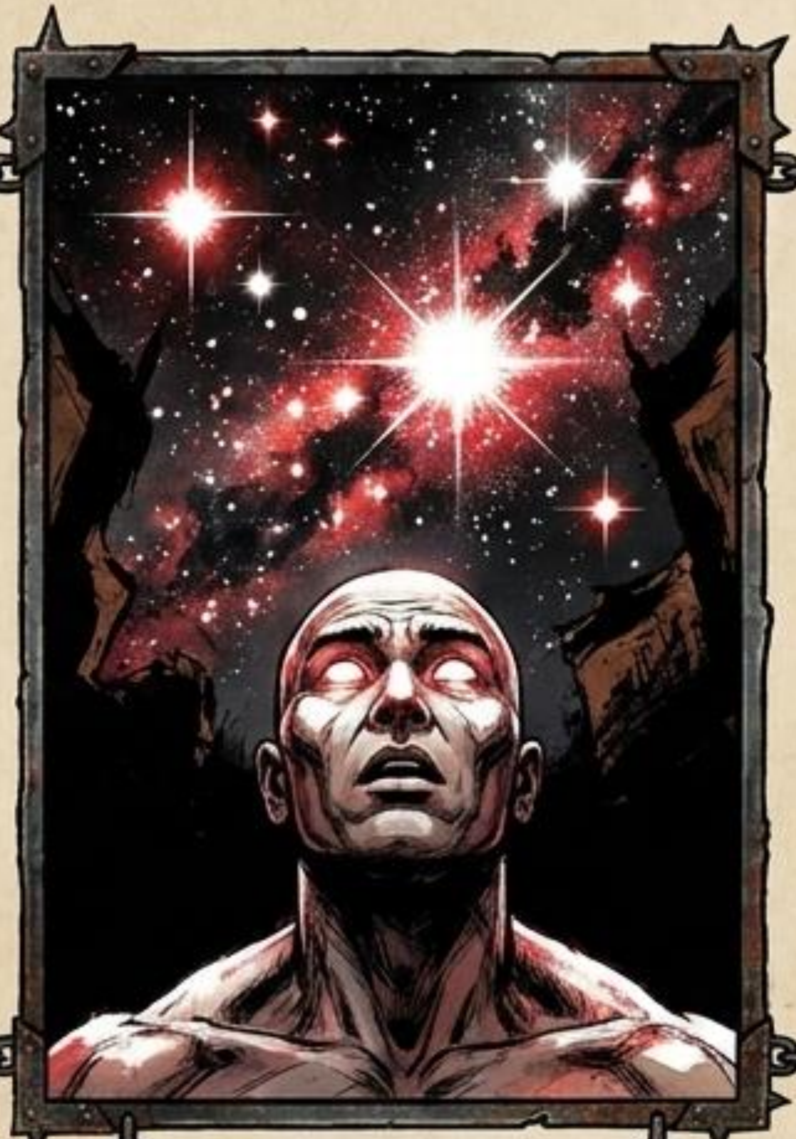
When drowsiness descends, do not surrender to it. Escalate your counter-attacks until the mind wakes up.



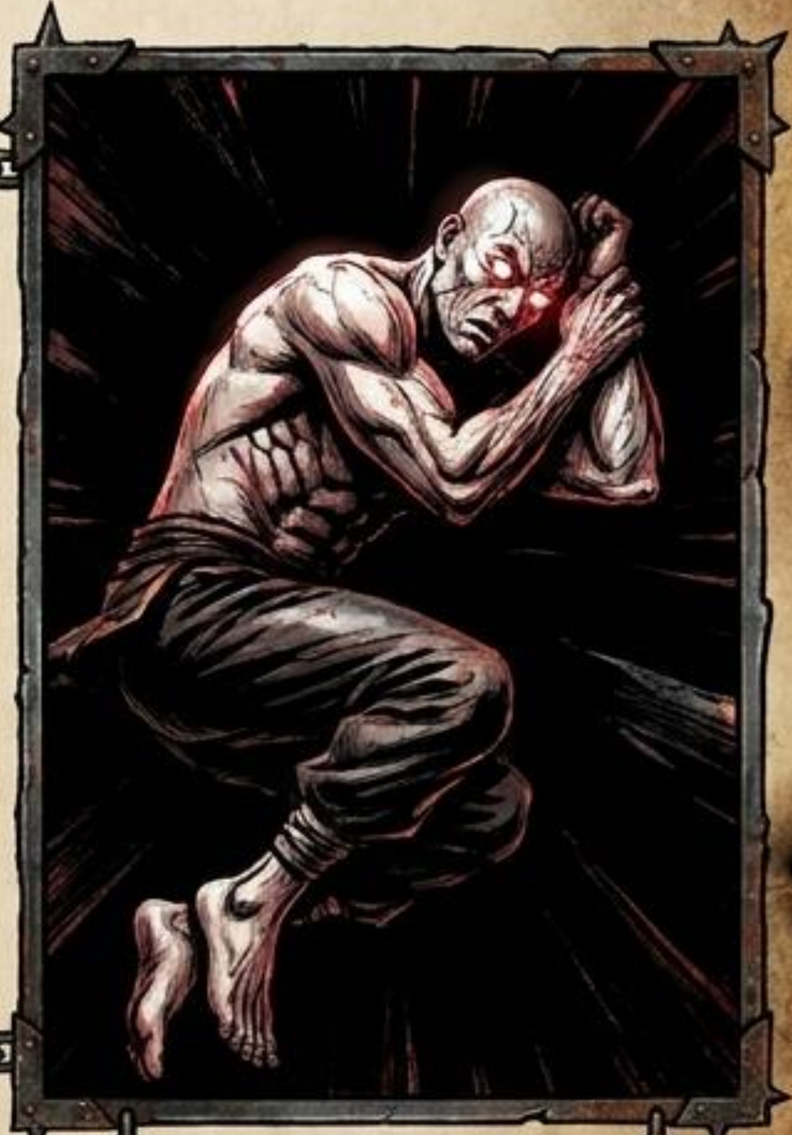
Step 1: Physical Shock: Pull both earlobes and aggressively rub your limbs with your hands.



Step 2: Visual Reset: Wash your eyes and face with cold water.



Step 3: Perceive Light: Look upward to the stars. Resolve on the perception of bright daytime, opening the mind.



Step 4: The Lion's Posture: If forced to rest, lie on the right side, fully alert, with the mind set firmly on getting up immediately.

Combat Tactics: Subduing Ill Will

"Hostilities aren't stilled through hostility. Hostilities are stilled through non-hostility." When hatred arises, wipe it out completely through these five protocols:

1. **Deploy Goodwill:** Overwrite hatred with active benevolence for the individual.
2. **Deploy Compassion:** Recognize the suffering that drives the aggressor.
3. **Deploy Equanimity:** Render the attack emotionally neutral and weightless.
4. **Total Erasure:** Pay the individual no mind and completely remove your attention from them.
5. **Kammic Reflection:** Remember: "This person is the heir to their own kamma. Whatever evil they do, they alone will inherit it."

THE HEAD ON FIRE

Self-examination must be brutal, honest, and constant. Examine the mind as you would a reflection in a bright mirror.

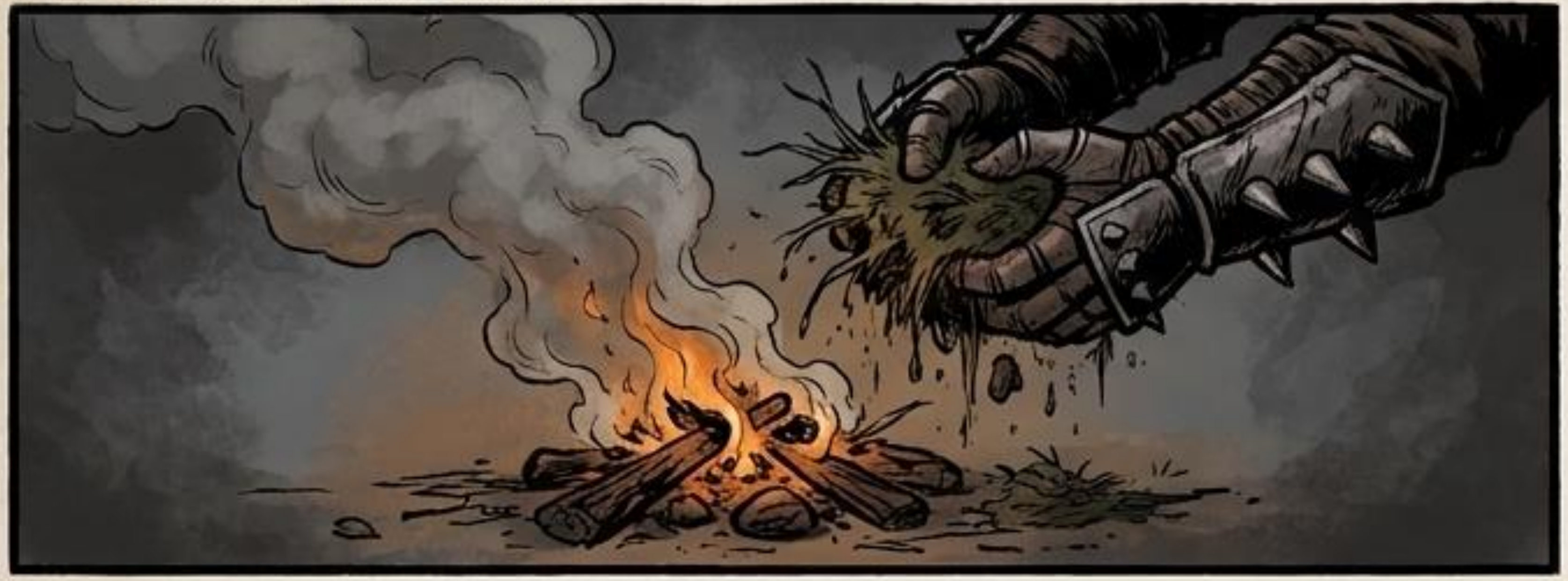
If you find the mind covetous, angry, lazy, or unconcentrated, act with extreme prejudice.

> “JUST AS WHEN A PERSON WHOSE TURBAN OR HEAD WAS ON FIRE WOULD PUT FORTH EXTRA DESIRE, EFFORT, DILIGENCE, ENDEAVOR, RELENTLESSNESS, MINDFULNESS, & ALERTNESS TO PUT OUT THE FIRE... IN THE SAME WAY, ONE SHOULD PUT FORTH THE SAME EXTREME EFFORT FOR THE ABANDONING OF EVIL, UNSKILLFUL DHAMMAS.”

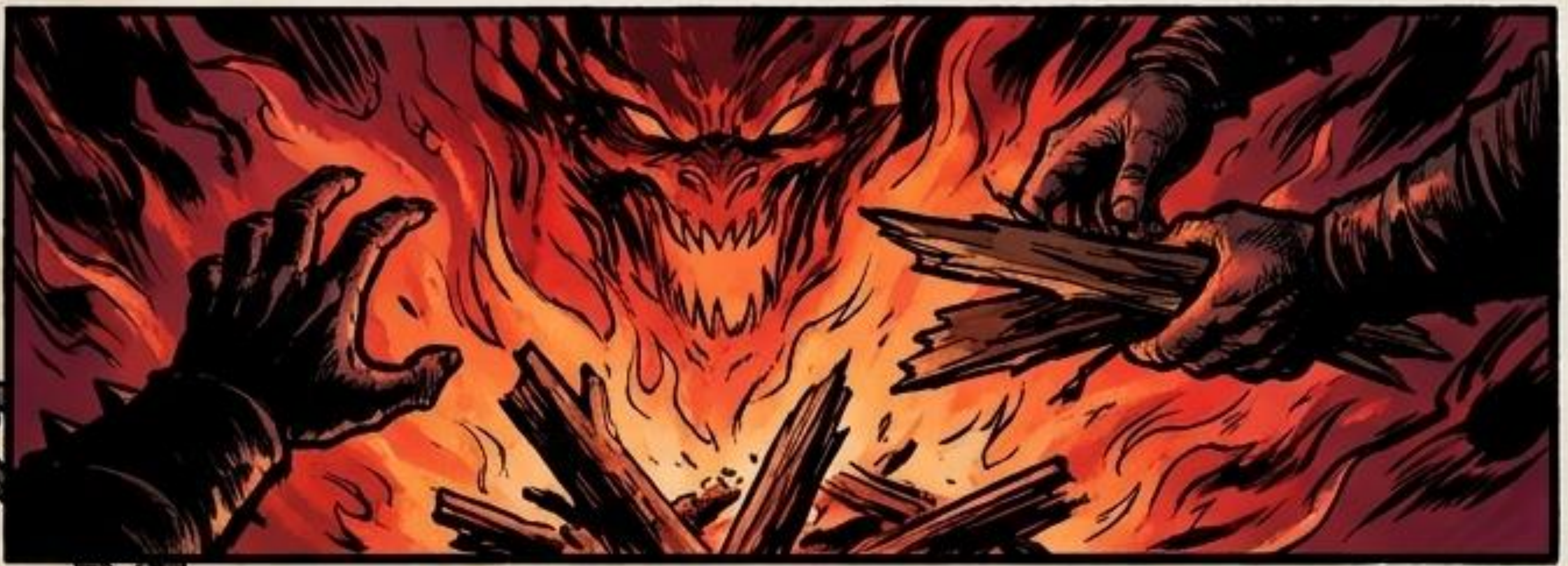
FEEDING THE AWAKENING (TACTICAL TIMING)

Apply the right factors to the right mental state. Mindfulness serves every purpose, but the other factors must be timed perfectly.

THE SMOLDERING FIRE



THE WILDFIRE



WHEN THE MIND IS SLUGGISH (SMOLDERING):

- **Do NOT apply:** Calm, Concentration, Equanimity (Like putting wet grass on a small fire).

- **DO apply:** Analysis of Dhammas, Persistence, Rapture (Like blowing on dry sticks to make it blaze).

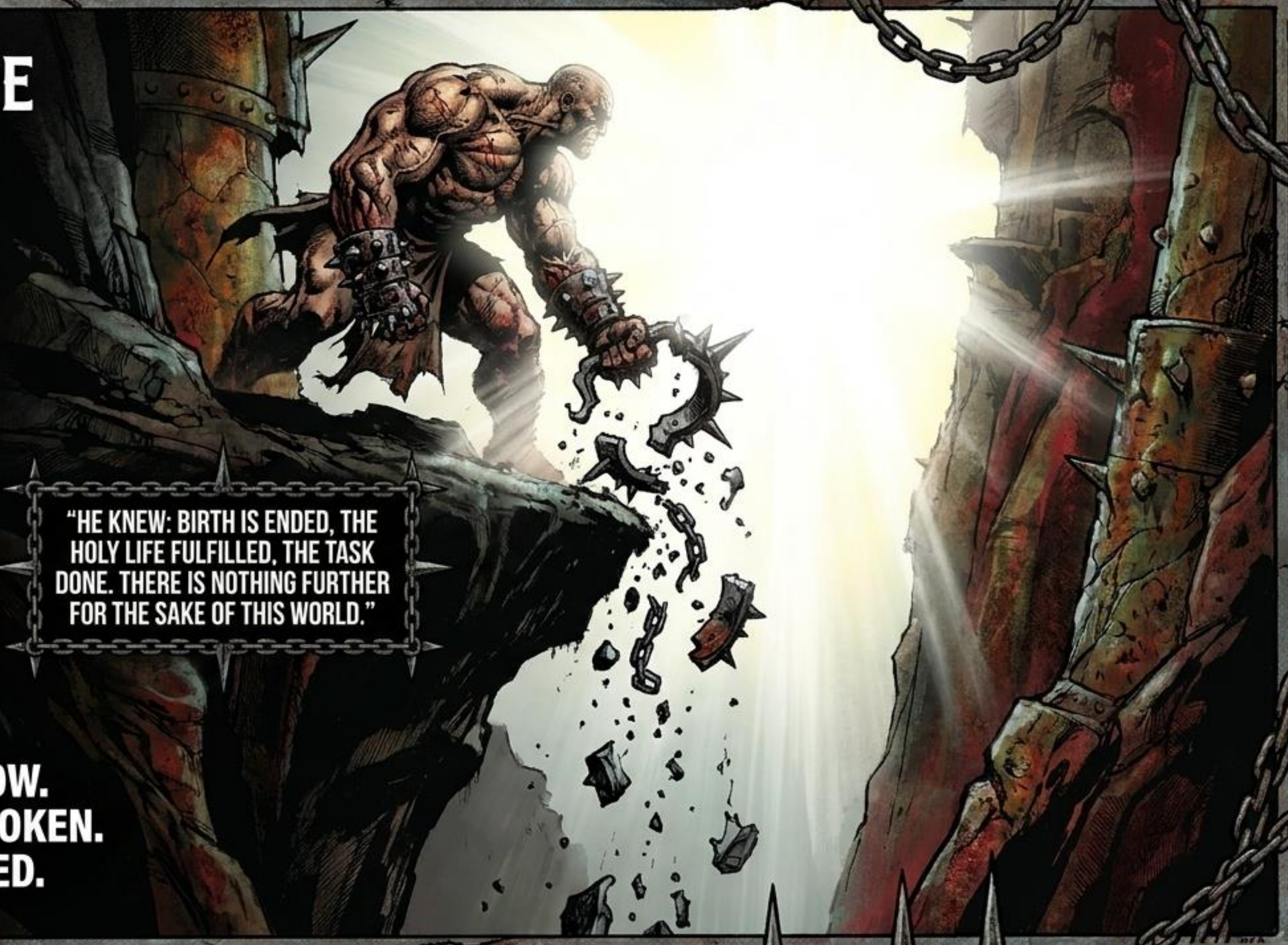
WHEN THE MIND IS RESTLESS (WILDFIRE):

- **Do NOT apply:** Analysis, Persistence, Rapture (Like adding dry wood to an out-of-control blaze).

- **DO apply:** Calm, Concentration, Equanimity (Like throwing wet grass to still the flames).

THE ULTIMATE UNBINDING

The four establishings of mindfulness are the direct path for the purification of beings, the overcoming of sorrow, and the realization of ultimate release.



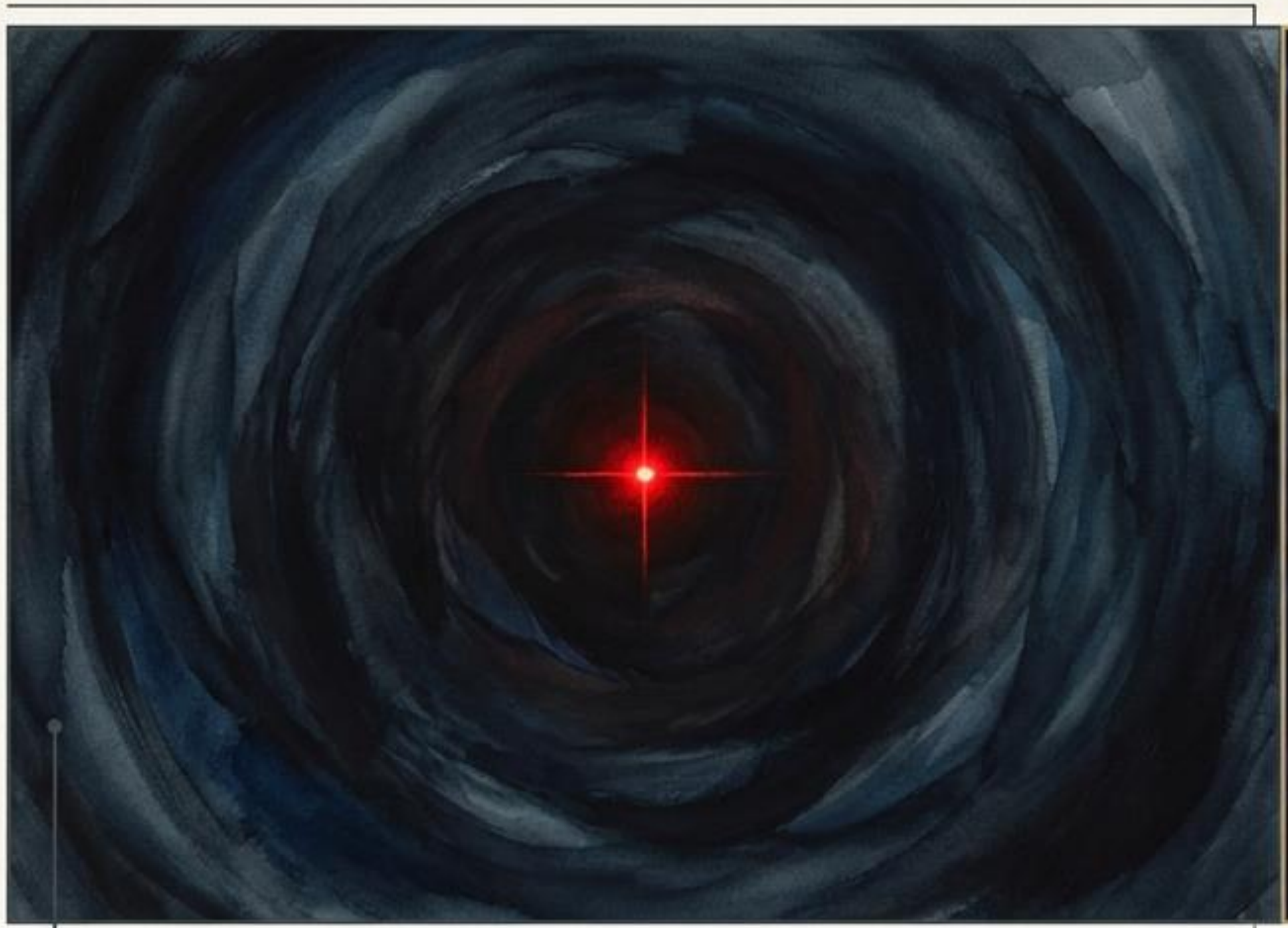
> “HE KNEW: BIRTH IS ENDED, THE HOLY LIFE FULFILLED, THE TASK DONE. THERE IS NOTHING FURTHER FOR THE SAKE OF THIS WORLD.”

GNOSIS HERE AND NOW.
THE FETTERS ARE BROKEN.
THE MIND IS RELEASED.

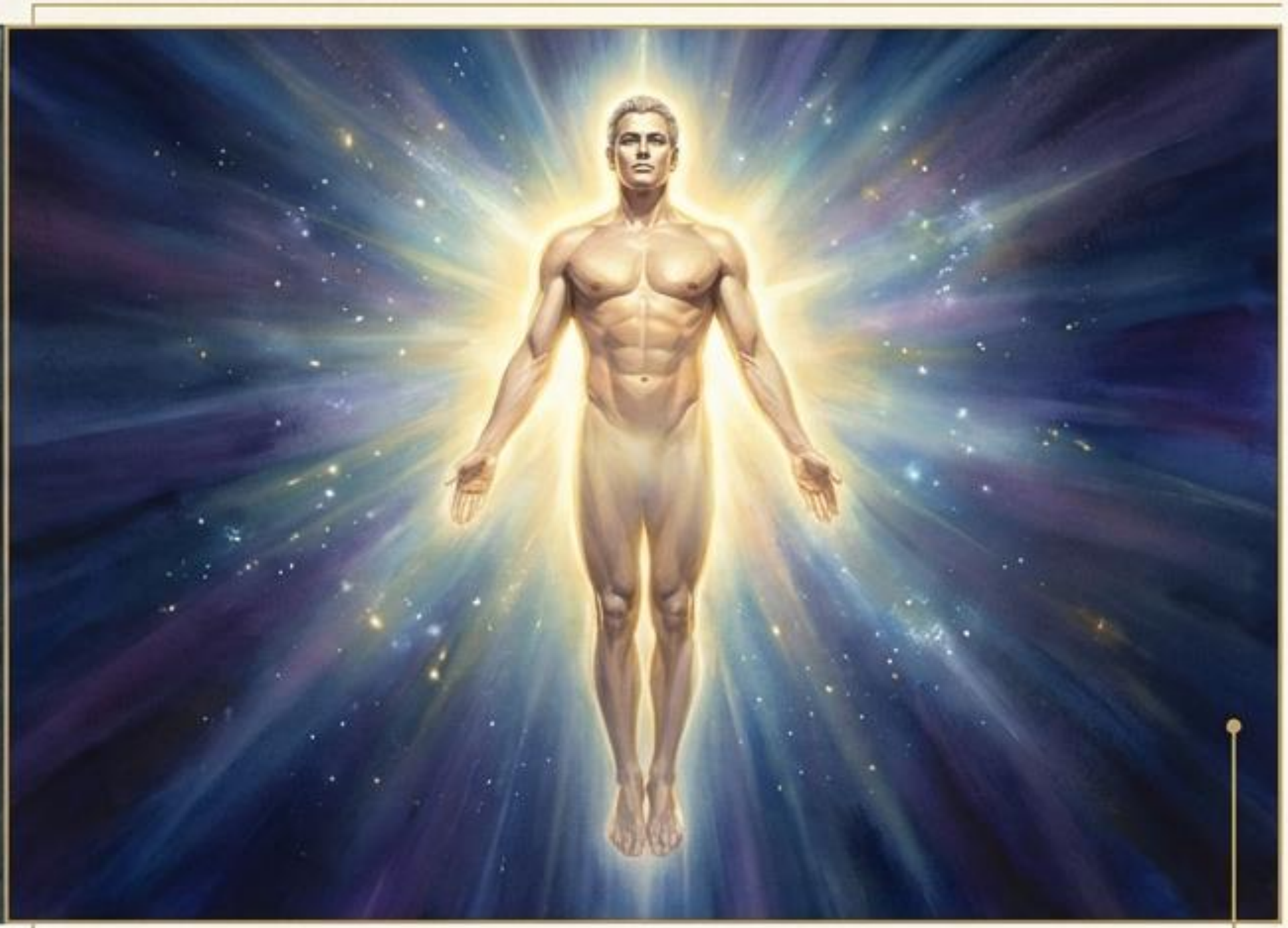
The Epic Ascent: Mastery of Right Concentration

Navigating the Jhānas and the Architecture of the Awakened Mind

Redefining Singleness: The Expanded Meeting Place

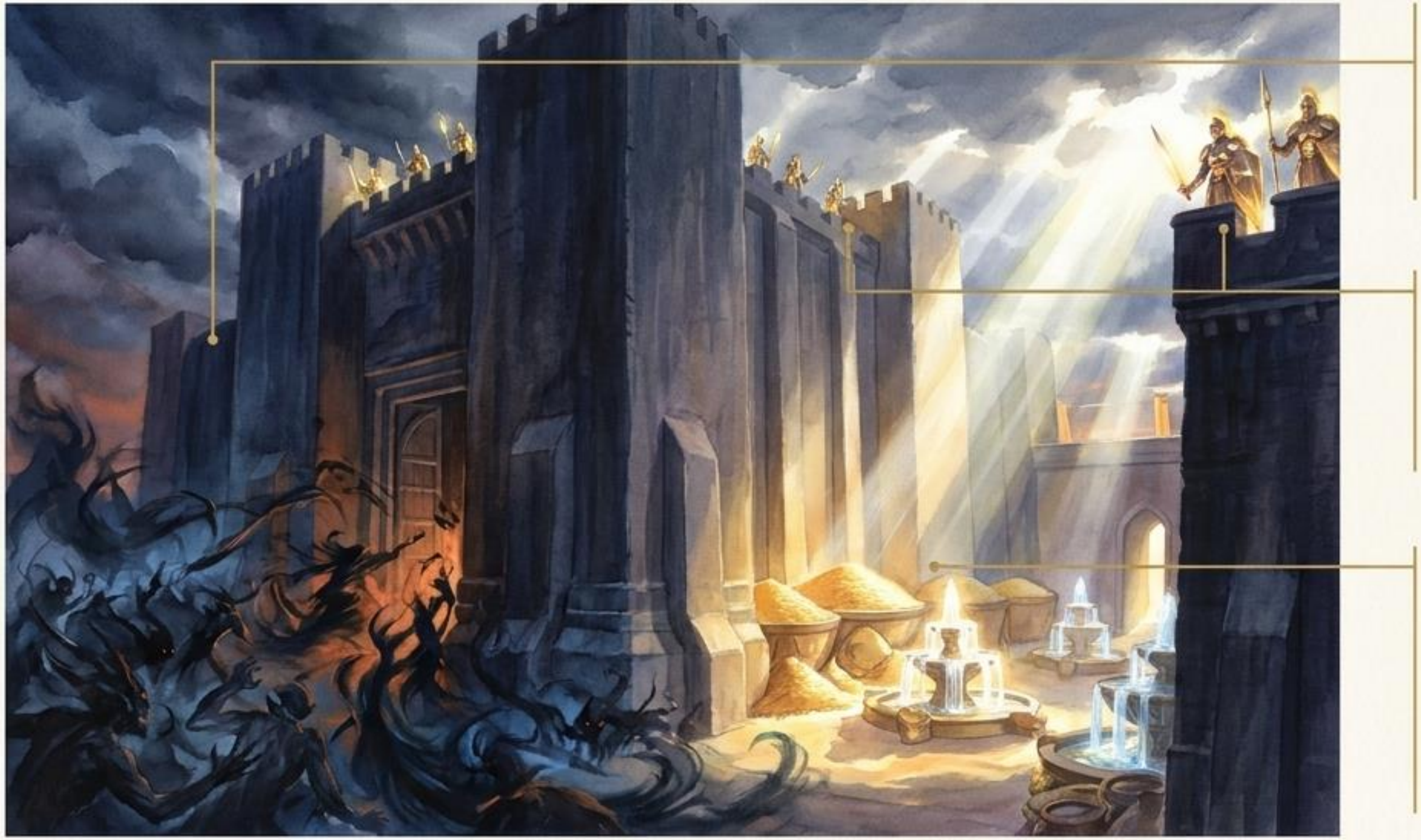


Mistranslation: “One-Pointedness.”
The assumption that the mind must be reduced to a single point, blotting out the senses and making thought impossible.



Correct Translation: “Ek’aggatā” (Meeting Place).
The mind gathers around a single object with full-body awareness. The mind can still exercise appropriate attention, hear, and think, alighting on the Dhamma with an unscattered focus.

The Prerequisites of Ascent: A Fortress of Mind



The Outer Walls: Seclusion from Sensuality

Passion and sensual desires are locked outside, unable to breach the gates.

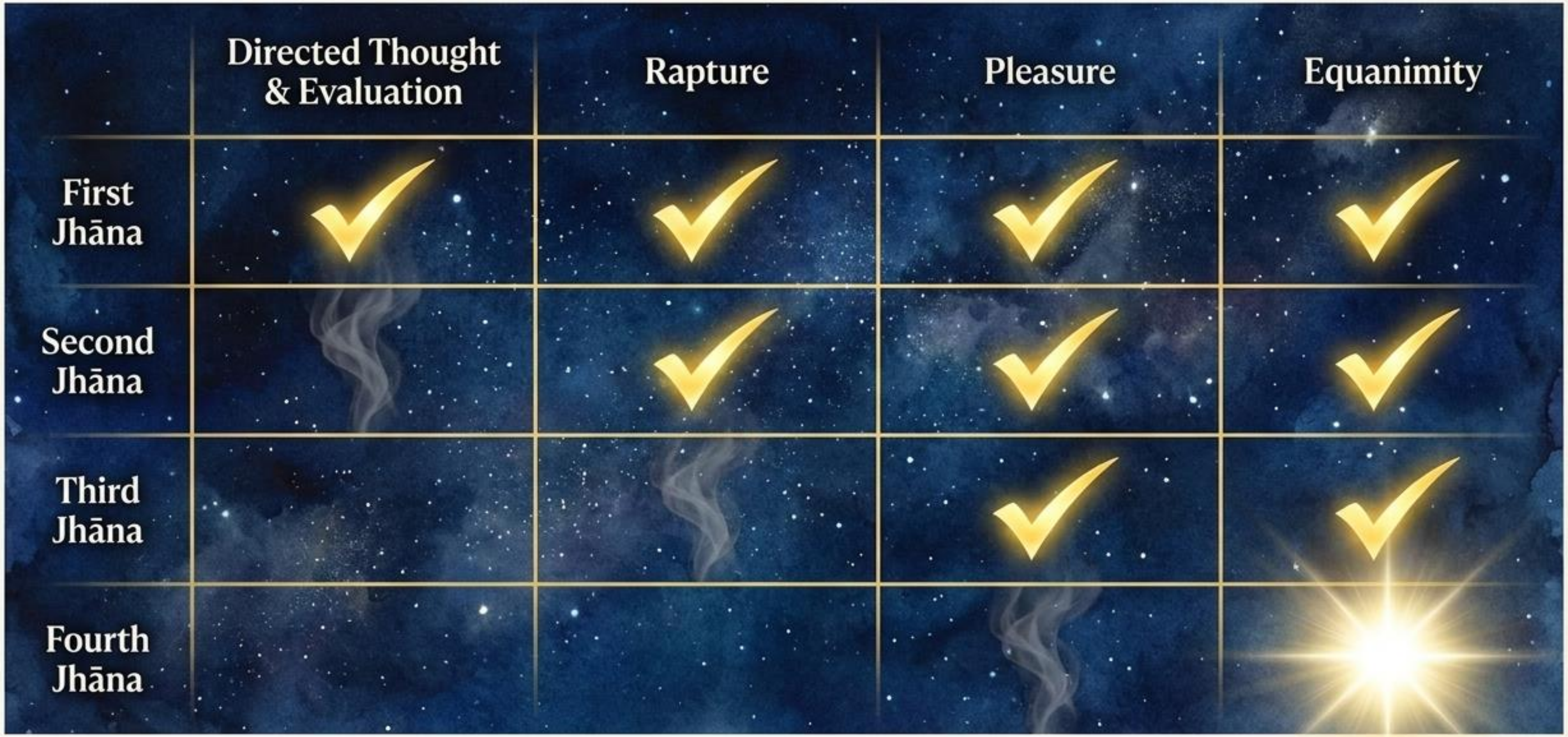
The Guards: Seclusion from Unskillful Dhammas

Vigilant rejection of wrong path factors, from wrong view through wrong mindfulness.

The Storehouses: The Jhānas

Stockpiles of non-sensual pleasure kept within the walls for the delight and comfort of the disciple, preventing starvation and relapse into sensuality.

The Architecture of Jhāna: A Matrix of Subtraction



	Directed Thought & Evaluation	Rapture	Pleasure	Equanimity
First Jhāna	✓	✓	✓	✓
Second Jhāna		✓	✓	✓
Third Jhāna			✓	✓
Fourth Jhāna				★

The First Jhāna: The Labor of the Bathman

The State

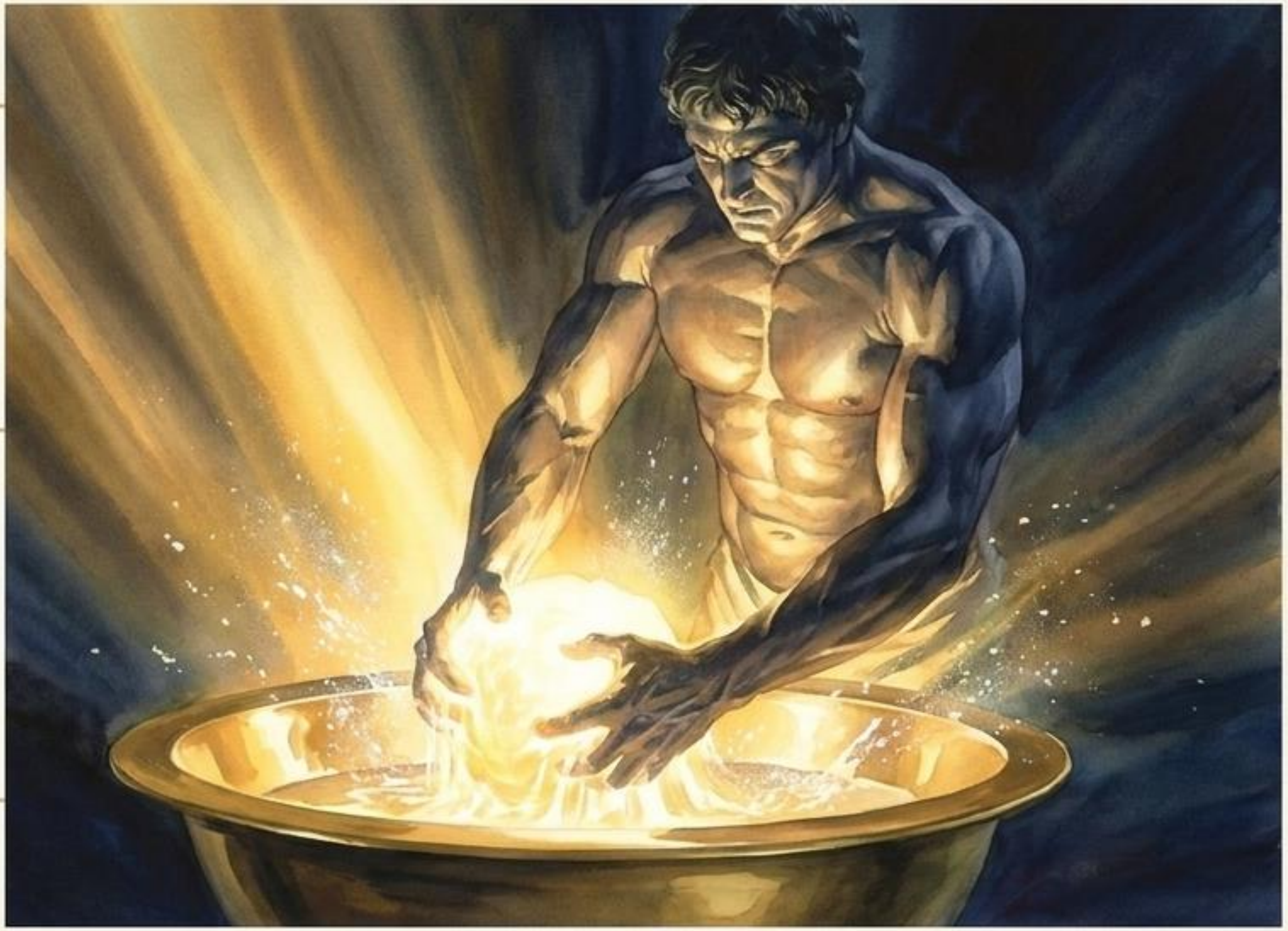
Rapture and pleasure born of seclusion.

The Work (Directed Thought & Evaluation)

The mind stands slightly apart from the pleasure, acting as the "bathman." It uses active discernment to figure out how to knead and spread the pleasure throughout the body until nothing is unpervaded.

The Insight

Concentration here is not passive; it is an active, skillful fabrication driven by noble right resolve.



The Second Jhāna: The Spring-Fed Lake

The State

Unification of awareness. Rapture and pleasure are now born of pure concentration.

The Shift

Directed thought and evaluation cease. The mind no longer needs conscious effort to maintain its focus.

The Immersion

Unlike the bathman who stands apart from the water, the mind is now totally immersed. The cool fount of pleasure permeates and suffuses the body naturally from within.

The State

Pleasure divested of rapture.
A deeply peaceful, pleasant abiding.

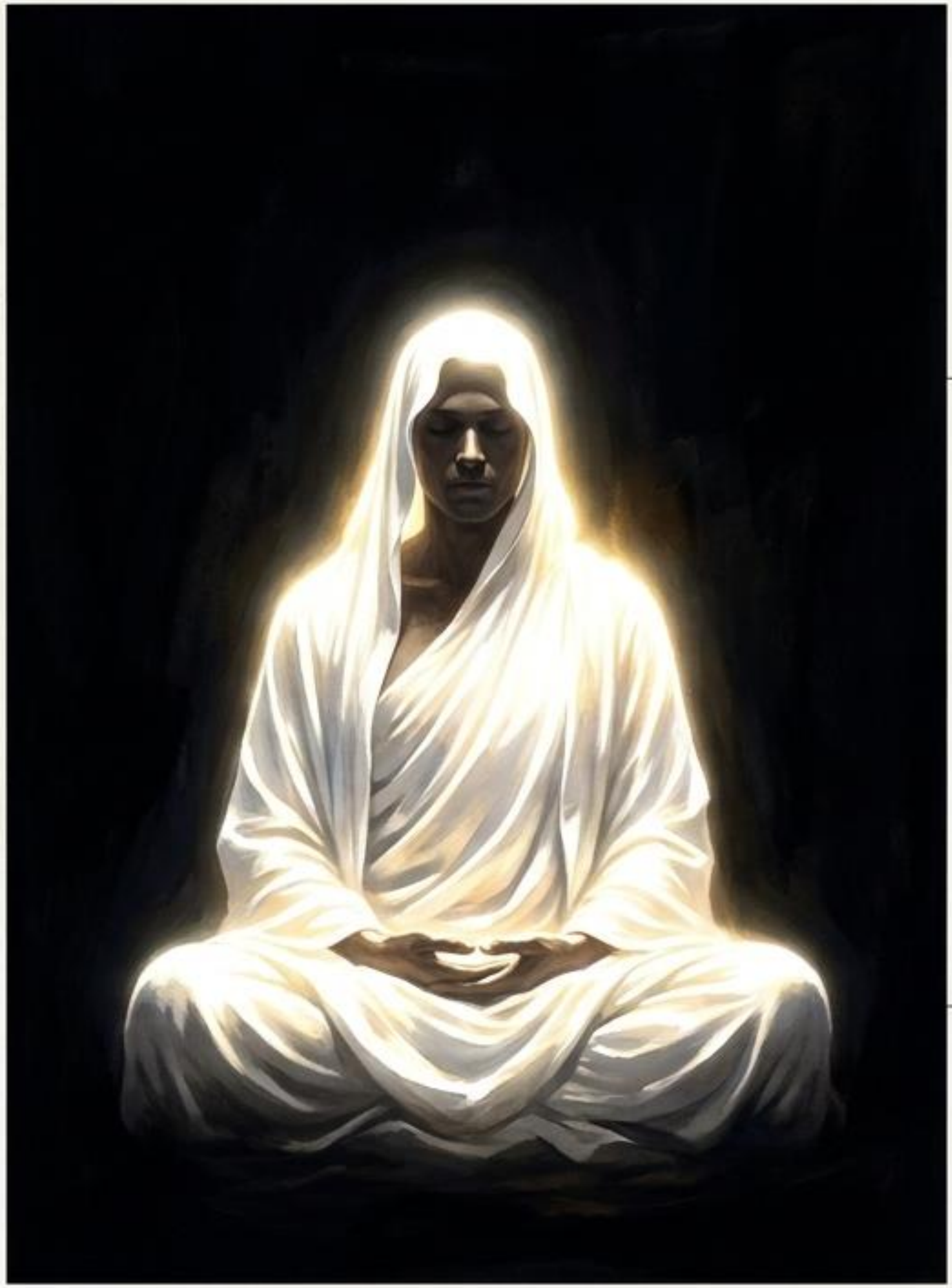
The Subtraction

Rapture (representing movement and refreshment) fades away entirely because it has done its required work.

The Result

The mind is left with a body-filling pleasure and a balanced, observant equanimity. The lotus flourishes perfectly still, suffused with cool water from roots to tips.

The Fourth Jhāna: The Pure White Cloth



The State

Purity of equanimity and mindfulness.
Neither pleasure nor pain remains.

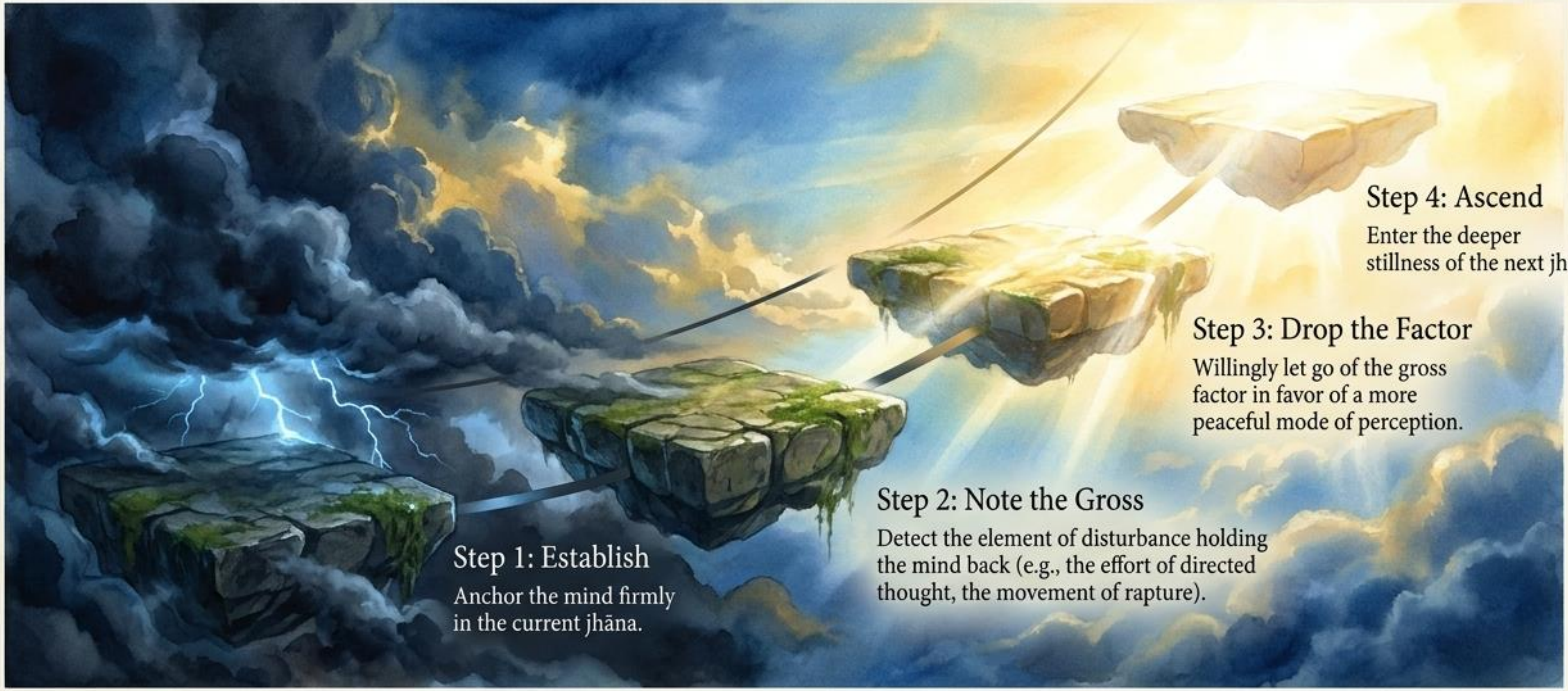
The Physical Shift

In-and-out breathing grows entirely still.
The body is no longer fabricated by breath.

The Mental Shift

Total unconcern due to absolute calm. The meditator sits permeated by a pure, bright awareness, providing a flawless foundation for pure mindfulness.

The Mechanics of Transcendence



Step 1: Establish

Anchor the mind firmly in the current jhāna.

Step 2: Note the Gross

Detect the element of disturbance holding the mind back (e.g., the effort of directed thought, the movement of rapture).

Step 3: Drop the Factor

Willingly let go of the gross factor in favor of a more peaceful mode of perception.

Step 4: Ascend

Enter the deeper stillness of the next jhāna.

Core Insight: Progress is a deliberate choice. Alertness to this process grants crucial insight into how the mind fabricates its own reality.

Beyond Form: The Formless Attainments

In the four jhānas, the relationship to the object changes. Here, the object itself changes.

Infinite Space

The boundary between body and space is dropped.

Infinite Consciousness

Space is dropped, leaving only awareness.

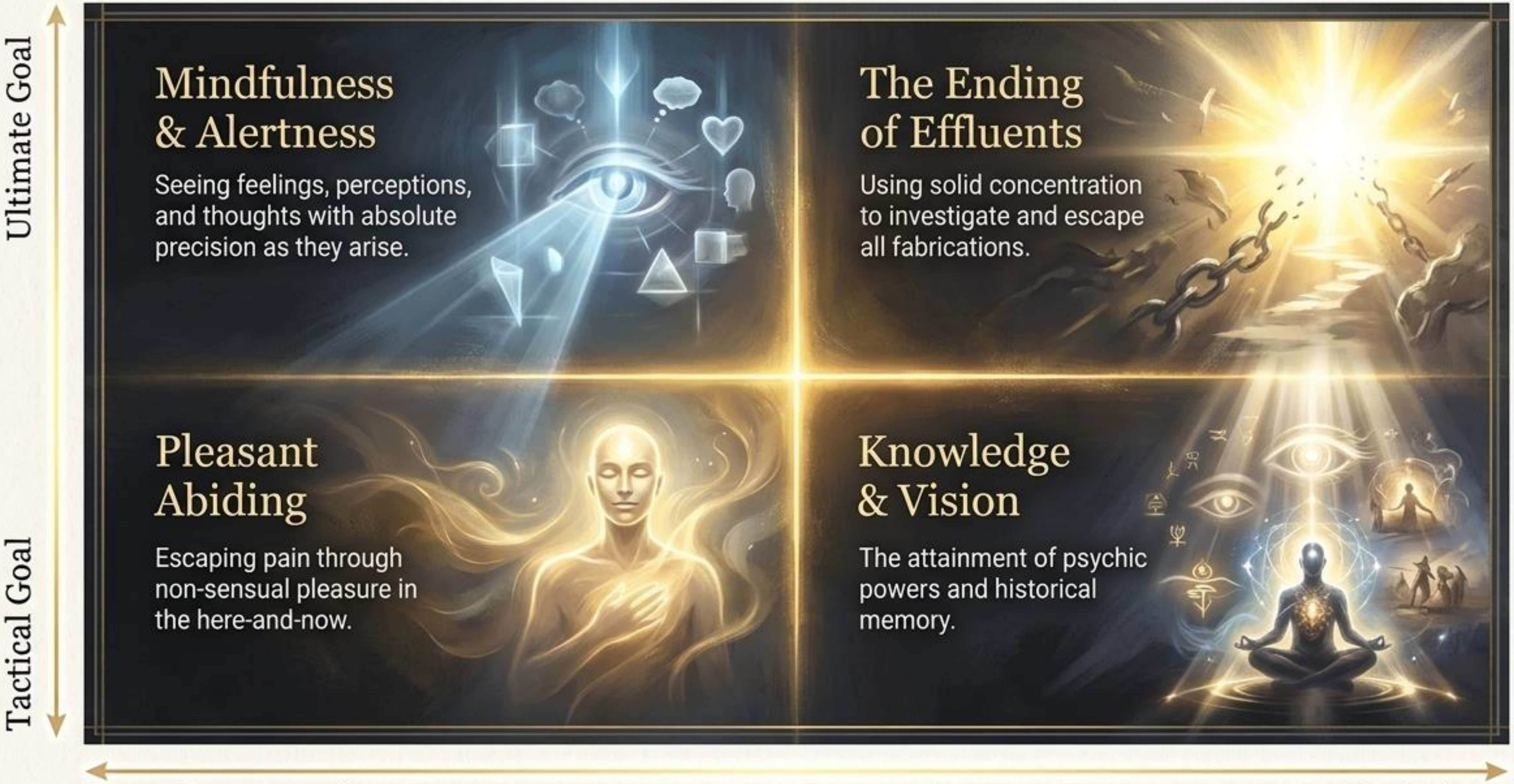
Nothingness

The oneness of consciousness is dropped.

Neither Perception Nor Non-Perception

The threshold of the cessation of feeling.

The Four Uses of Concentration



Ultimate Goal

Tactical Goal

Immediate Experience

Insight-Driven

Mindfulness & Alertness

Seeing feelings, perceptions, and thoughts with absolute precision as they arise.

The Ending of Effluents

Using solid concentration to investigate and escape all fabrications.

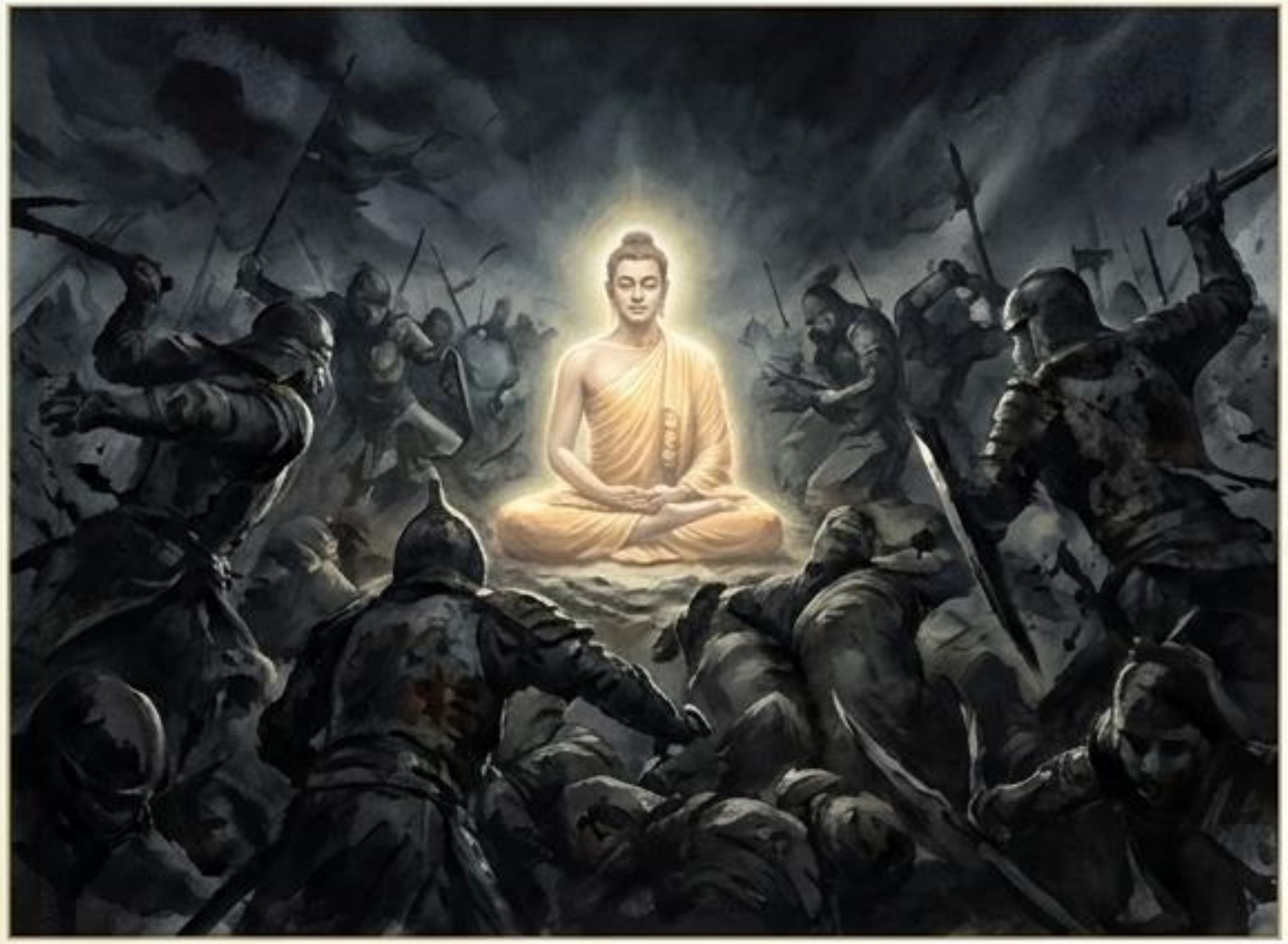
Pleasant Abiding

Escaping pain through non-sensual pleasure in the here-and-now.

Knowledge & Vision

The attainment of psychic powers and historical memory.

Tactical Deployments: Sustenance and Vision



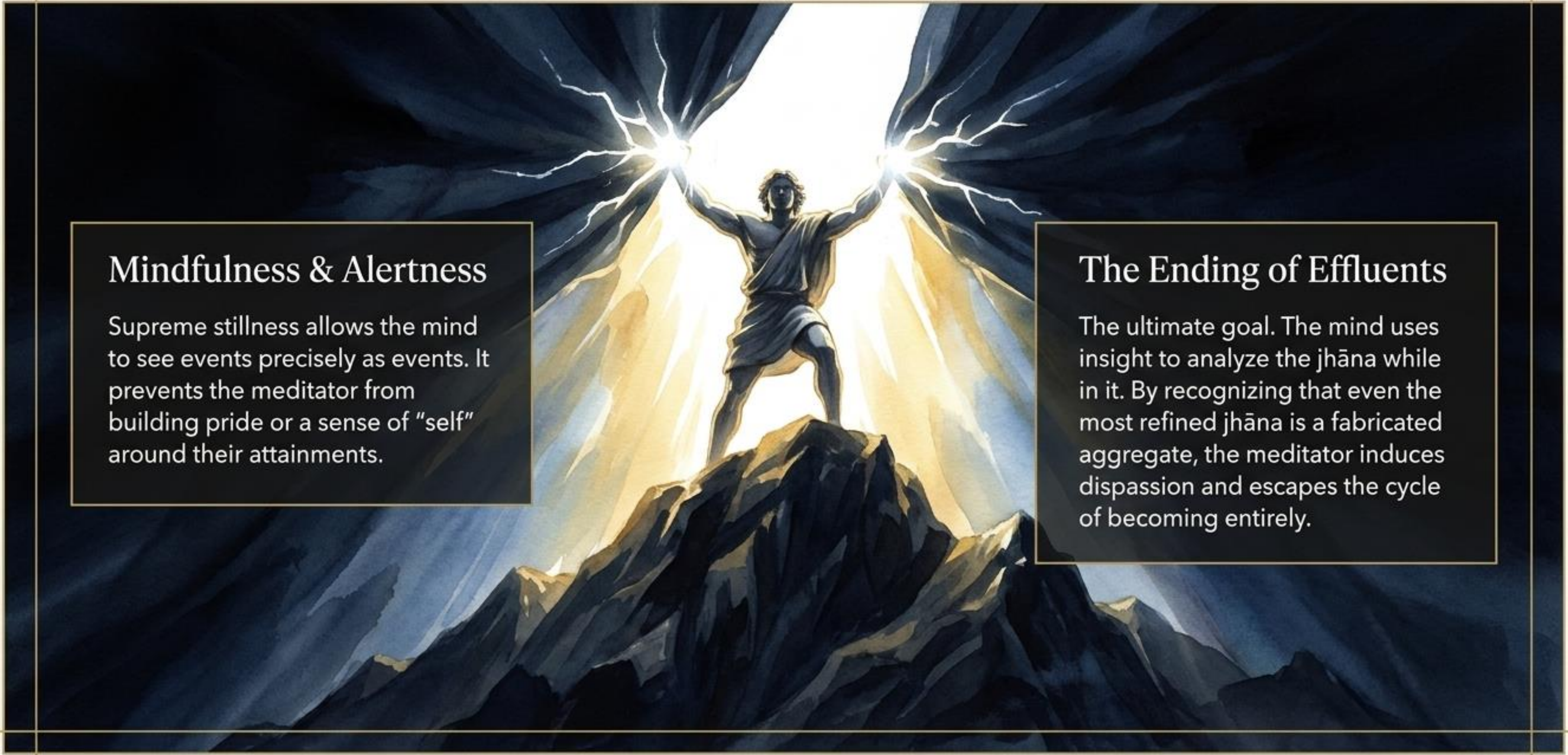
Pleasant Abiding: The Food of the Path

The non-sensual pleasure of jhāna is vital. Without this visceral refuge, the mind inevitably relapses into sensual craving as its only escape from pain.

Knowledge & Vision: Spiritual Urgency (Saṁvega)

Psychic powers are optional, but when viewed wisely, they graphically portray the long, exhausting course of saṁsāra, generating a fierce incentive for final release.

Strategic Mastery: Mindfulness and Release



Mindfulness & Alertness

Supreme stillness allows the mind to see events precisely as events. It prevents the meditator from building pride or a sense of "self" around their attainments.

The Ending of Effluents

The ultimate goal. The mind uses insight to analyze the jhāna while in it. By recognizing that even the most refined jhāna is a fabricated aggregate, the meditator induces dispassion and escapes the cycle of becoming entirely.

The Engine of Awakening: Concentration & Discernment

Concentration Empowers Discernment

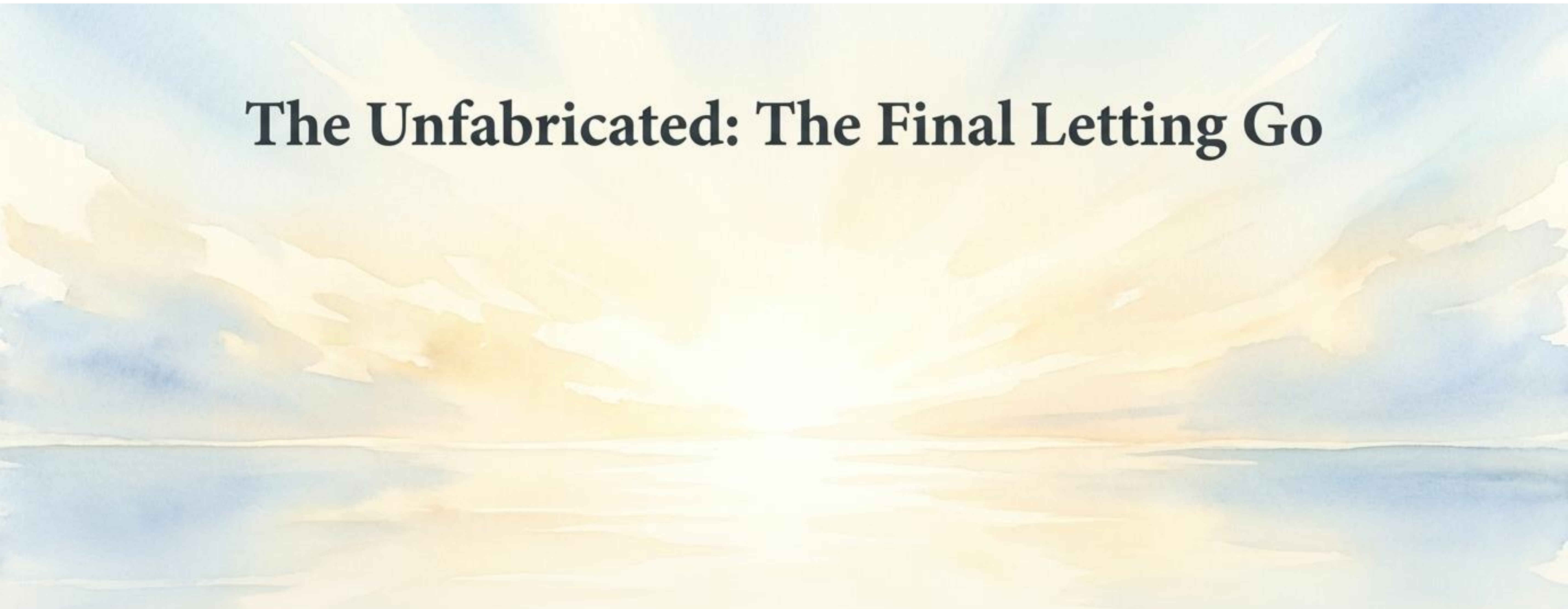
Concentration provides the profound, unshakeable stillness required for Discernment to see fabrications clearly, preventing the mind from mistaking a refined state for the unfabricated absolute.

Discernment Enables Concentration

Right View and Resolve are required to enter jhāna. Discernment acts as the "bathman," adjusting the mind, finding the gross factors, and refining the stillness.

Together, they form an inescapable reciprocal feedback loop that accelerates the mind toward total release.

The Unfabricated: The Final Letting Go



The Ultimate Trade

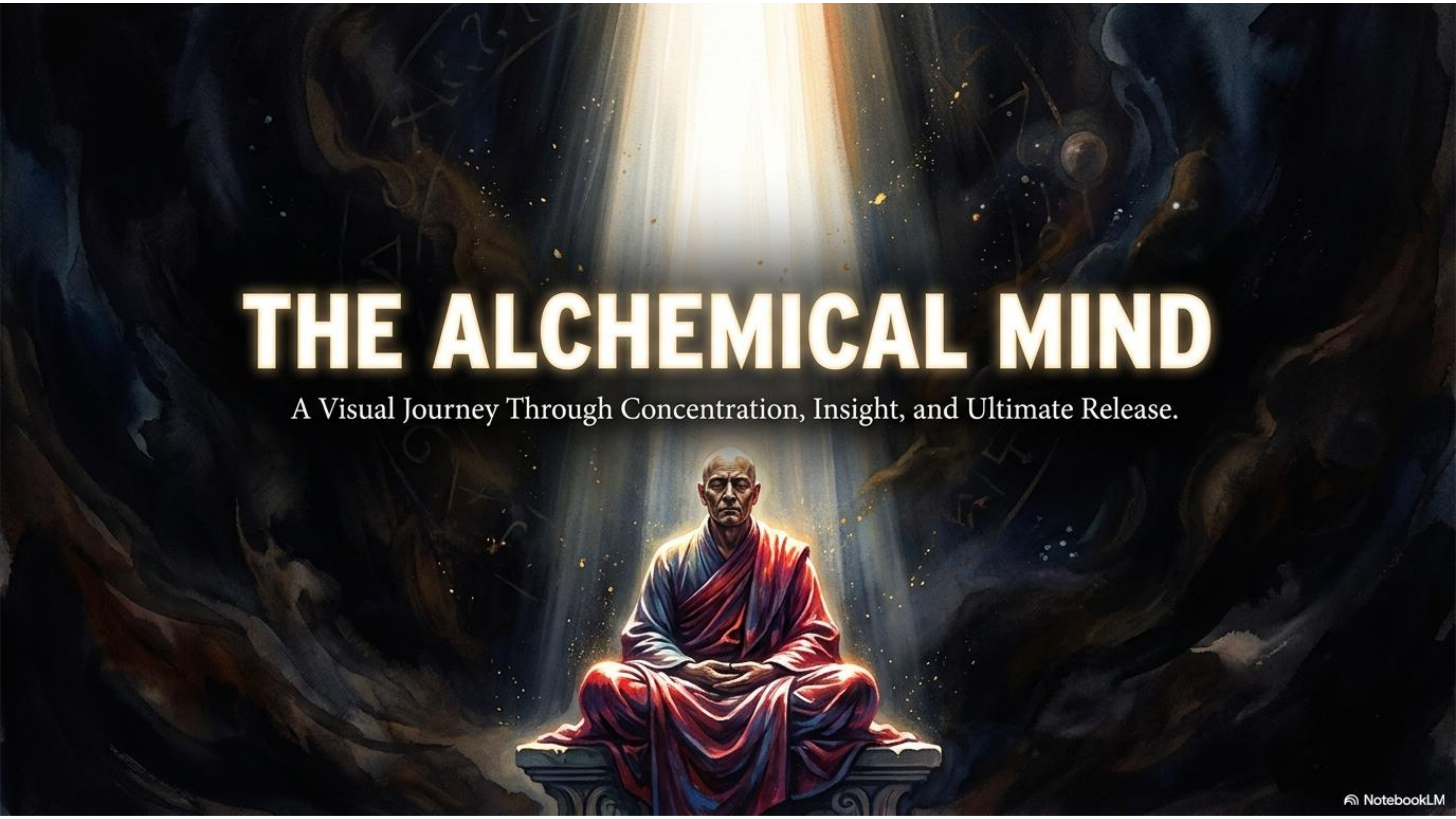
To achieve total release, the mind must abandon everything gained from skillful fabrications in exchange for unfabricated happiness.

Dropping the Tools

Everything must be let go. Not just the jhānas, and not just the discernment. Even the perception of 'not-self' is an aggregate that must be left behind.

The End of the Ascent

The heroic journey concludes not in domination, but by completely letting go into the deathless.



THE ALCHEMICAL MIND

A Visual Journey Through Concentration, Insight, and Ultimate Release.

TRANQUILITY (SAMATHA)

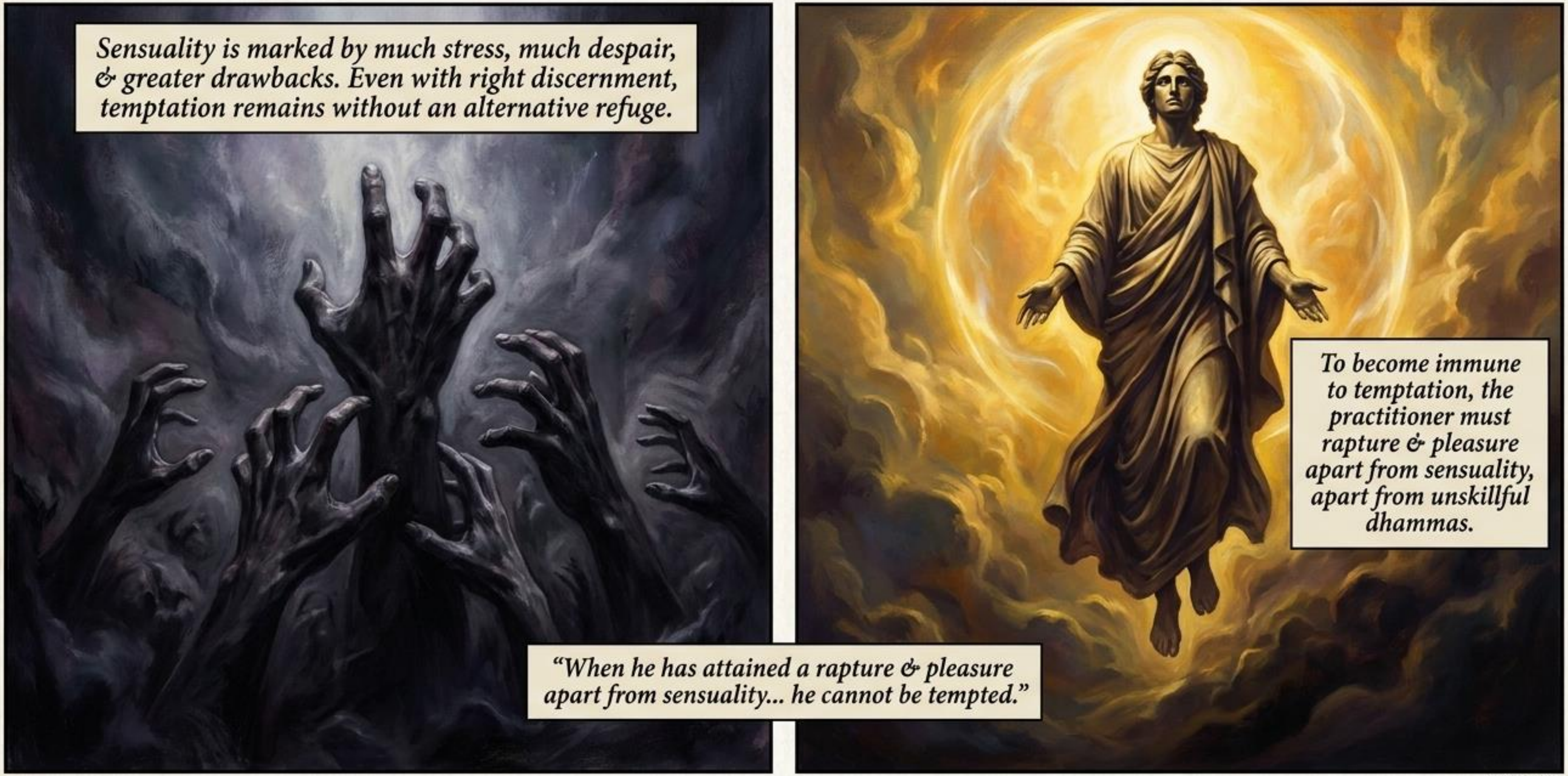
The Function: Develops the Mind
The Result: Passion is Abandoned
The Release: Awareness-Release

INSIGHT (VIPASSANĀ)

The Function: Develops Discernment
The Result: Ignorance is Abandoned
The Release: Discernment-Release

Defiled by passion, the mind is not released. Defiled by ignorance, discernment does not develop.

ESCAPING THE GRAVITY OF SENSUALITY

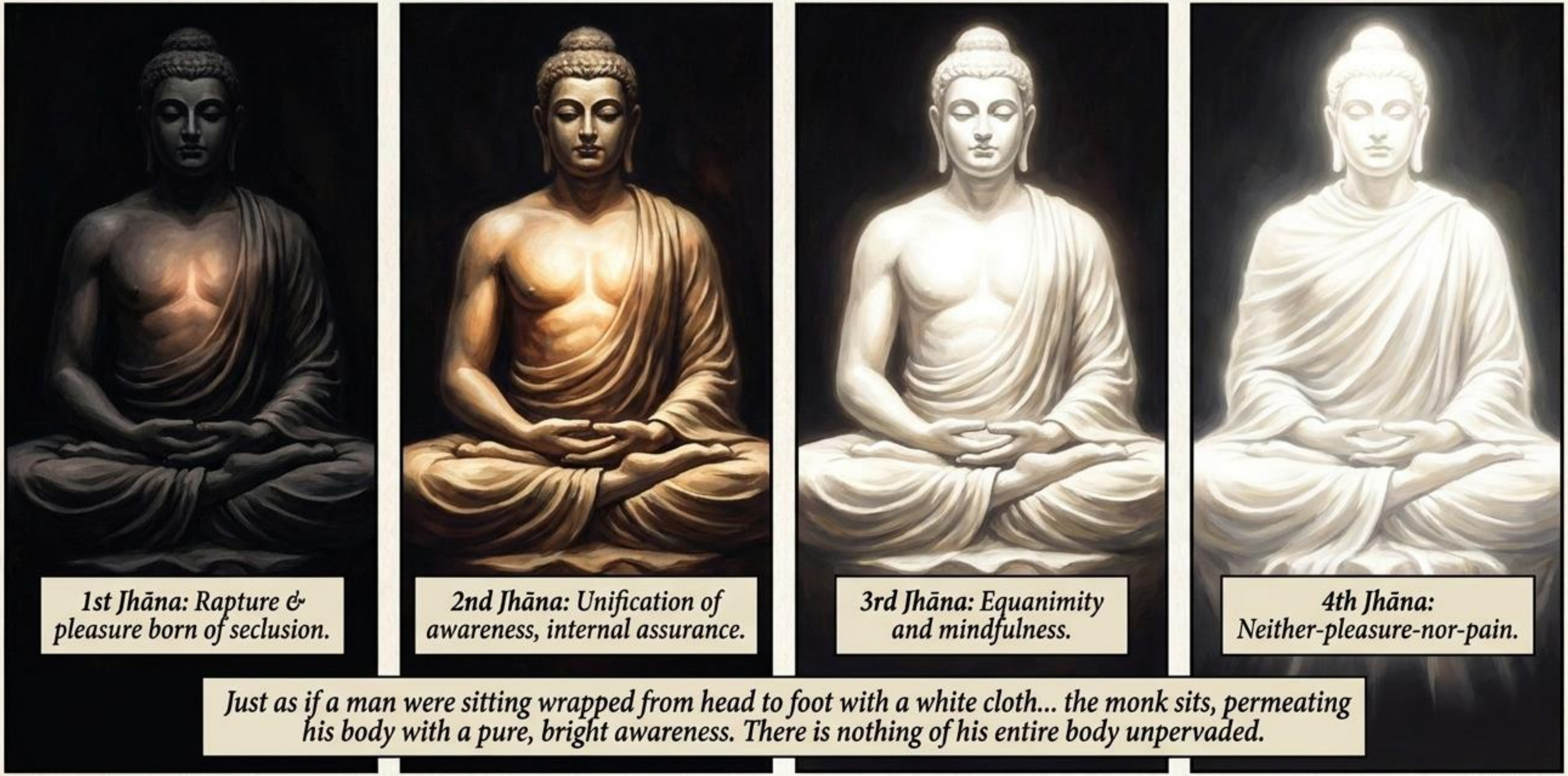


Sensuality is marked by much stress, much despair, & greater drawbacks. Even with right discernment, temptation remains without an alternative refuge.

To become immune to temptation, the practitioner must rapture & pleasure apart from sensuality, apart from unskillful dhammas.

"When he has attained a rapture & pleasure apart from sensuality... he cannot be tempted."

PERMEATING THE BODY WITH PURE, BRIGHT AWARENESS



1st Jhāna: Rapture & pleasure born of seclusion.

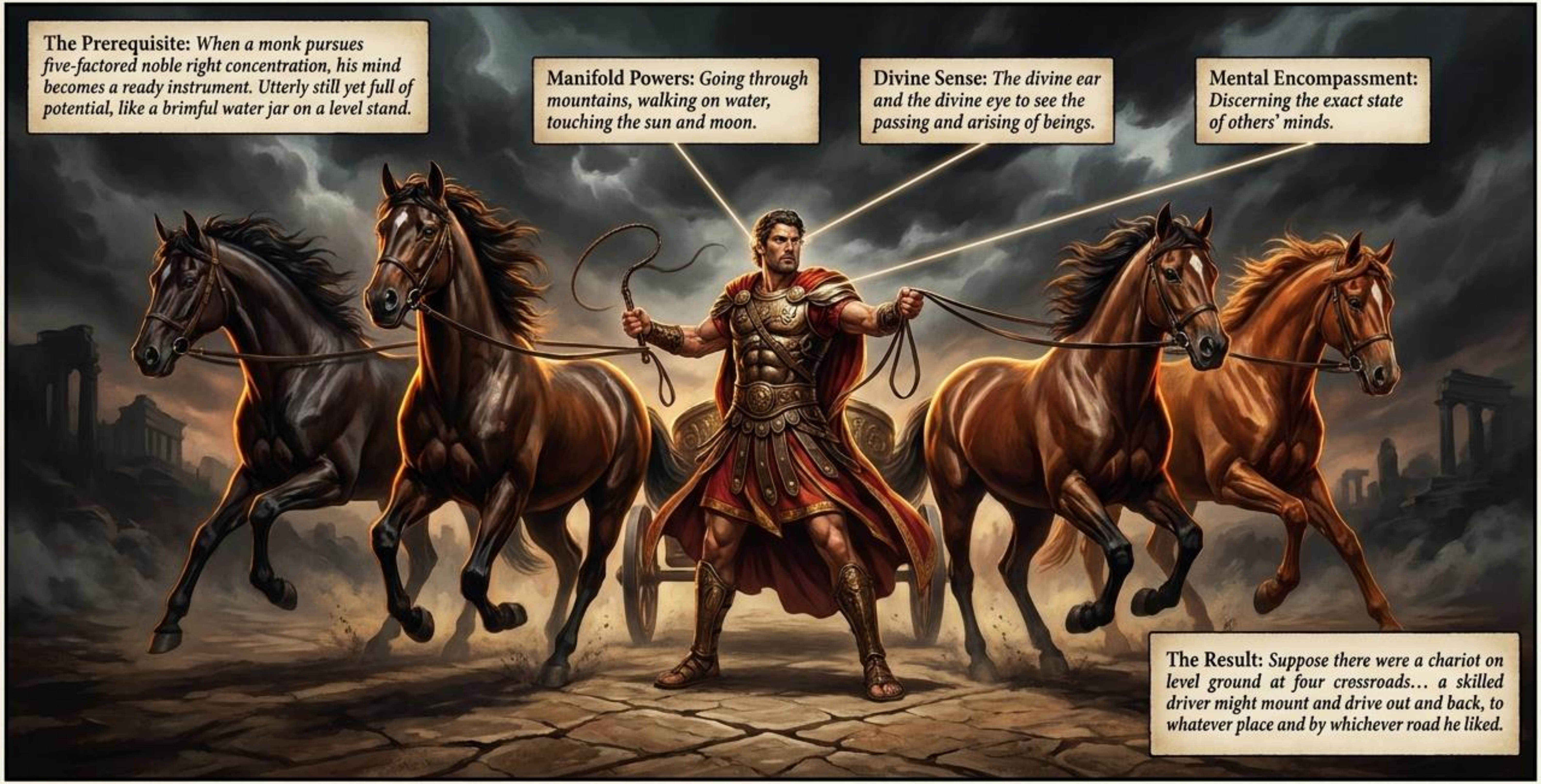
2nd Jhāna: Unification of awareness, internal assurance.

3rd Jhāna: Equanimity and mindfulness.

4th Jhāna: Neither-pleasure-nor-pain.

Just as if a man were sitting wrapped from head to foot with a white cloth... the monk sits, permeating his body with a pure, bright awareness. There is nothing of his entire body unpervaded.

THE CHARIOTEER'S COMMAND



The Prerequisite: *When a monk pursues five-factored noble right concentration, his mind becomes a ready instrument. Utterly still yet full of potential, like a brimful water jar on a level stand.*

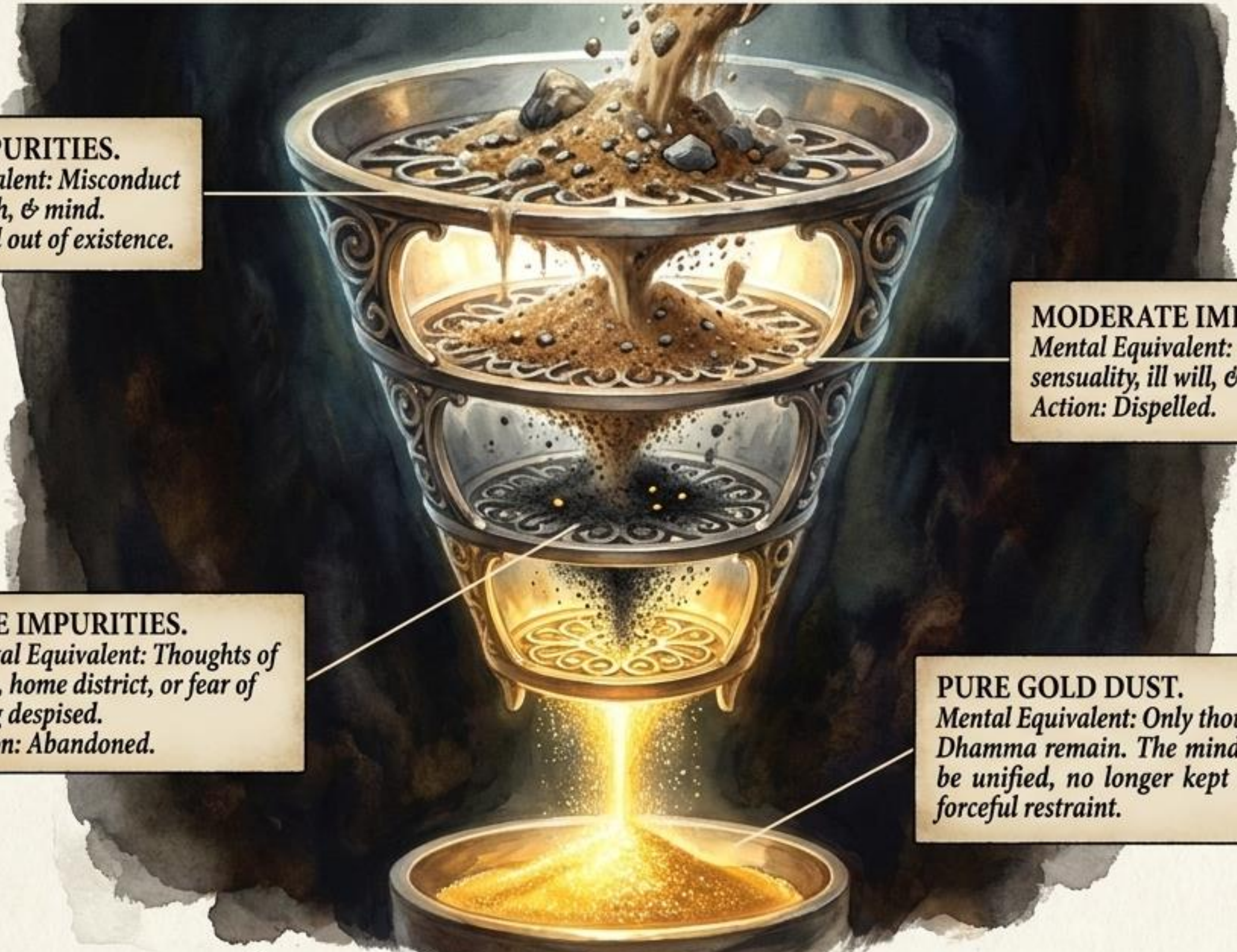
Manifold Powers: *Going through mountains, walking on water, touching the sun and moon.*

Divine Sense: *The divine ear and the divine eye to see the passing and arising of beings.*

Mental Encompassment: *Discerning the exact state of others' minds.*

The Result: *Suppose there were a chariot on level ground at four crossroads… a skilled driver might mount and drive out and back, to whatever place and by whichever road he liked.*

THE GOLDSMITH'S FUNNEL: REFINING THE INTENT MIND



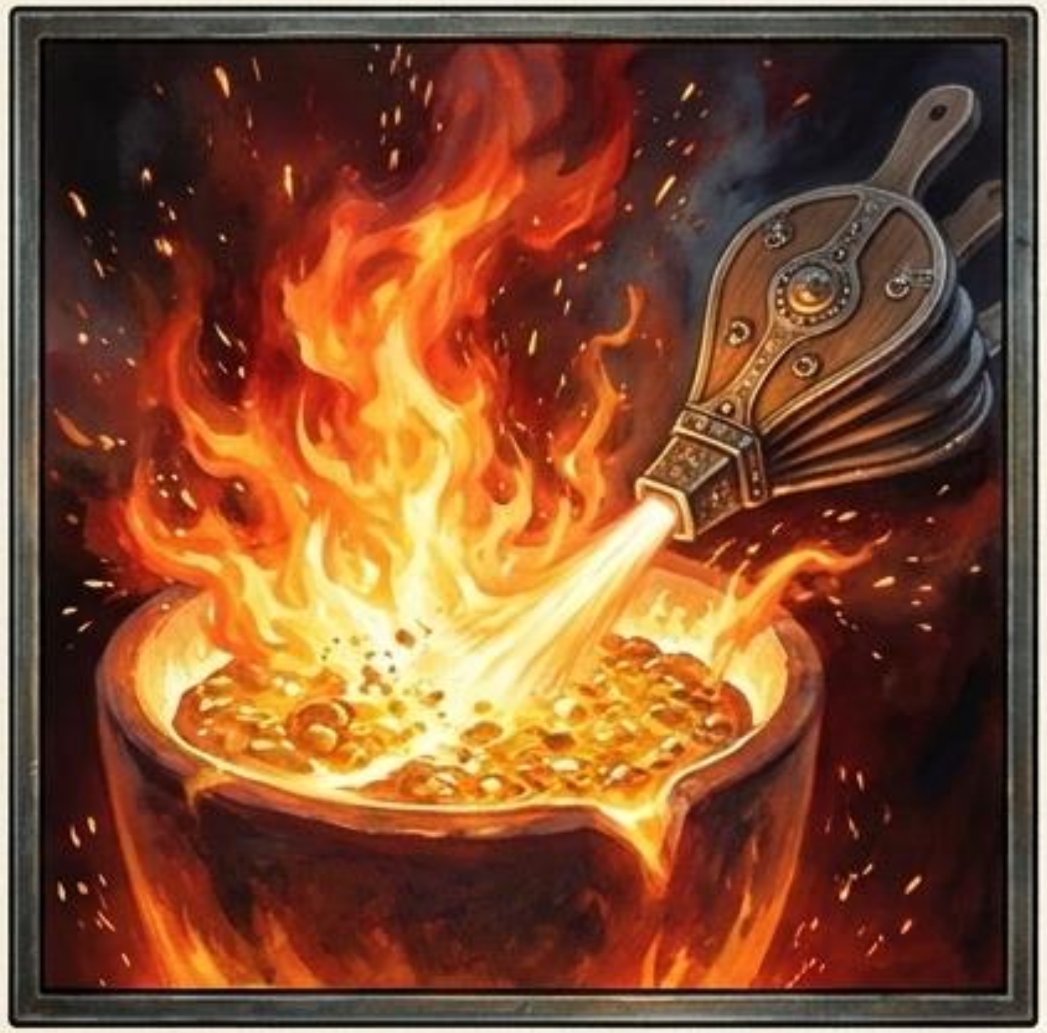
GROSS IMPURITIES.
Mental Equivalent: Misconduct in body, speech, & mind.
Action: Wiped out of existence.

MODERATE IMPURITIES.
Mental Equivalent: Thoughts of sensuality, ill will, & harmfulness.
Action: Dispelled.

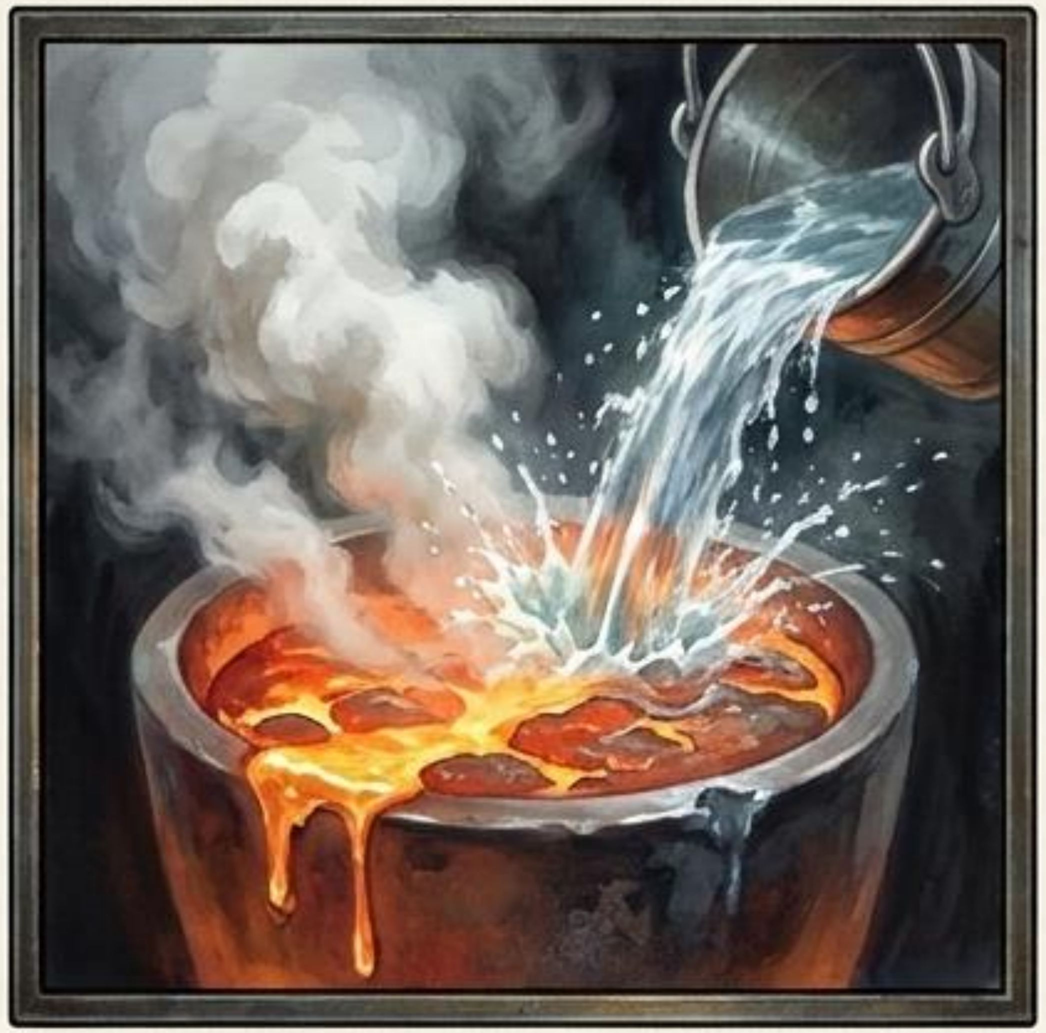
FINE IMPURITIES.
Mental Equivalent: Thoughts of caste, home district, or fear of being despised.
Action: Abandoned.

PURE GOLD DUST.
Mental Equivalent: Only thoughts of the Dhamma remain. The mind is ready to be unified, no longer kept in place by forceful restraint.

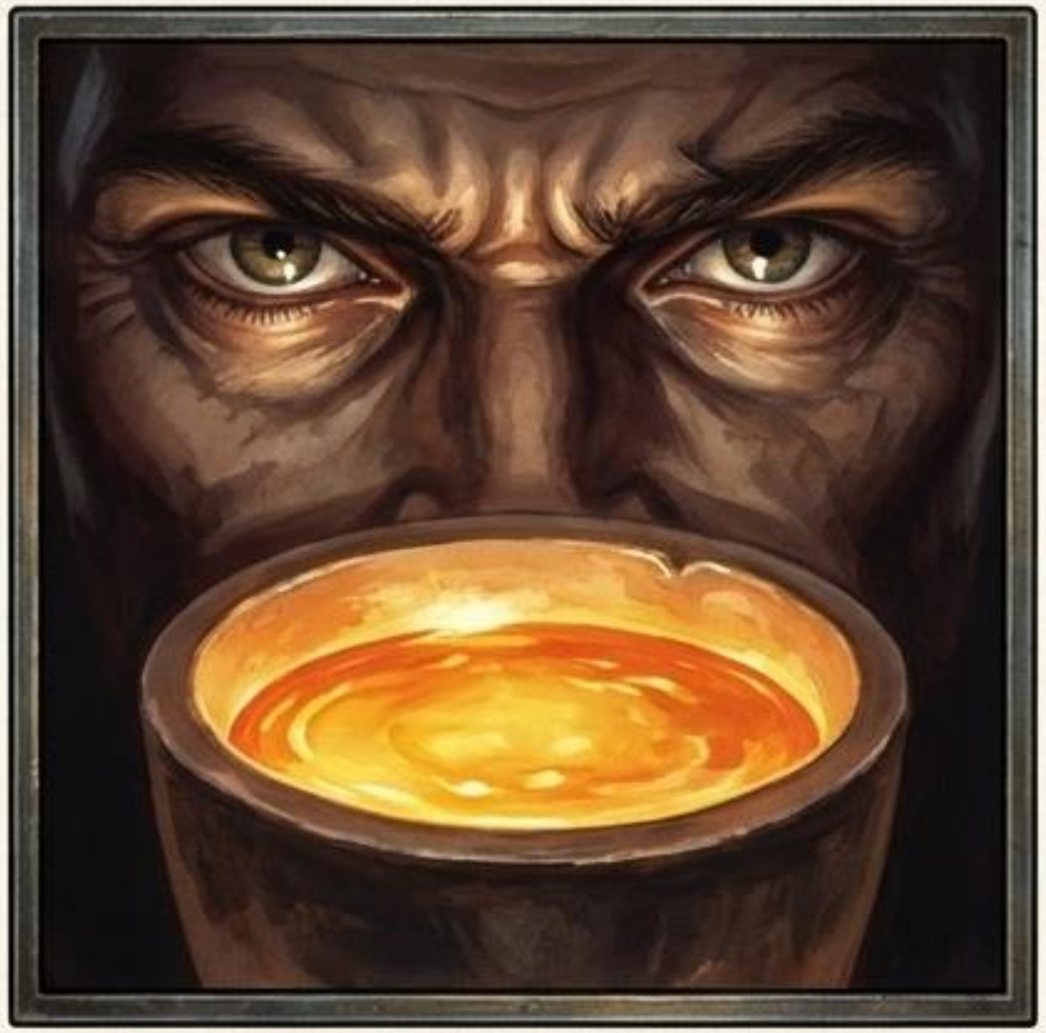
THE ALCHEMY OF BALANCE IN THE SMELTER



Action: *Solely blowing on the gold.*
Result: *The gold burns up.*
Theme: *Uplifted Energy (Leads to restlessness)*



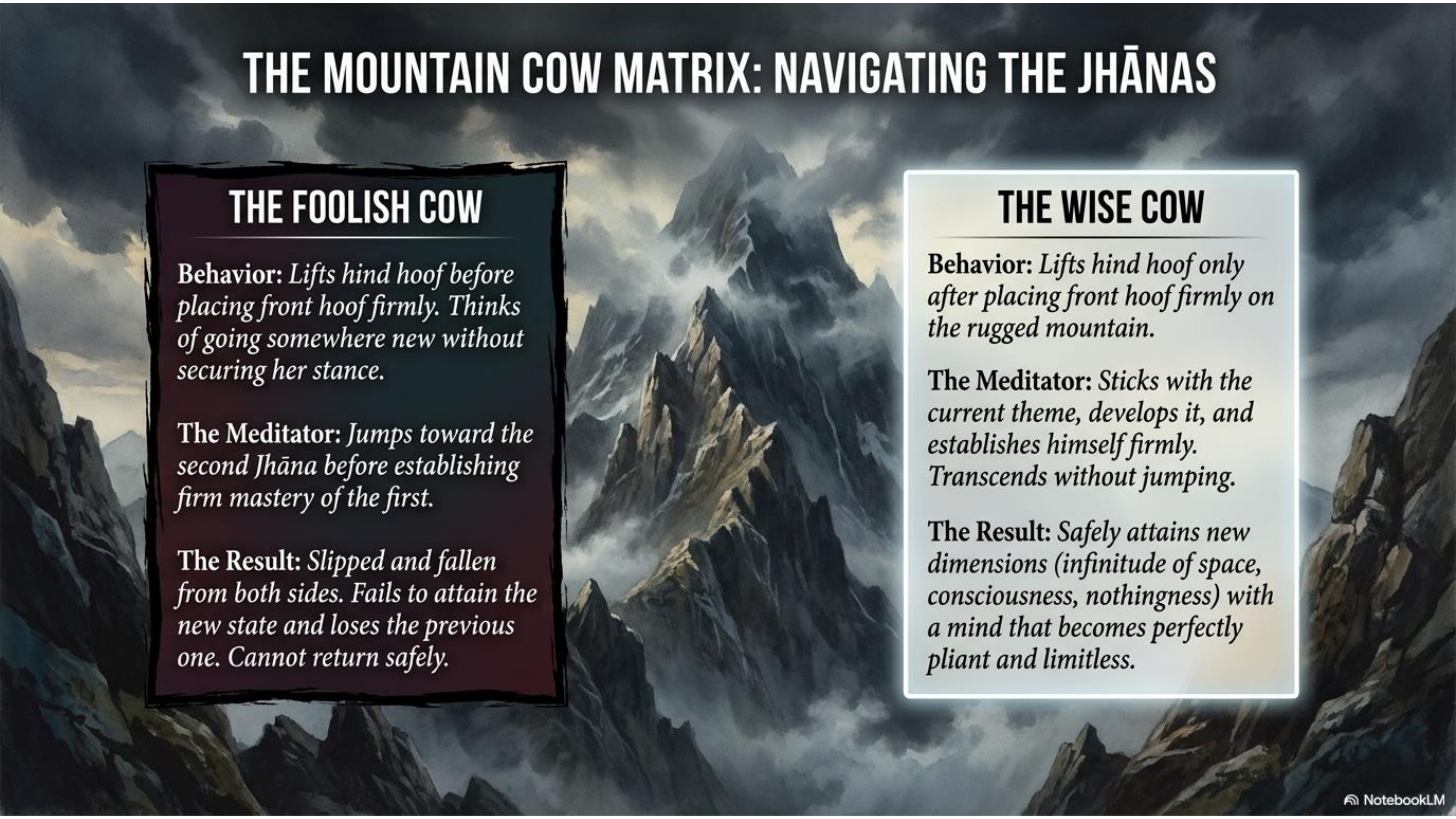
Action: *Solely sprinkling with water.*
Result: *The gold grows cold.*
Theme: *Concentration (Leads to laziness)*



Action: *Solely examining it closely.*
Result: *The gold does not come to perfection.*
Theme: *Equanimity (Not rightly concentrated)*

Periodic attention to all three renders the mind pliant, malleable, luminous, and not brittle... ready to be worked.

THE MOUNTAIN COW MATRIX: NAVIGATING THE JHĀNAS



THE FOOLISH COW

Behavior: *Lifts hind hoof before placing front hoof firmly. Thinks of going somewhere new without securing her stance.*

The Meditator: *Jumps toward the second Jhāna before establishing firm mastery of the first.*

The Result: *Slipped and fallen from both sides. Fails to attain the new state and loses the previous one. Cannot return safely.*

THE WISE COW

Behavior: *Lifts hind hoof only after placing front hoof firmly on the rugged mountain.*

The Meditator: *Sticks with the current theme, develops it, and establishes himself firmly. Transcends without jumping.*

The Result: *Safely attains new dimensions (infinitude of space, consciousness, nothingness) with a mind that becomes perfectly pliant and limitless.*

THE ARCHER'S PRECISION: PENETRATING PHENOMENA

THE PRACTICE

Like an archer practicing on a straw man until he can shoot long distances, fire accurate shots in rapid succession, and pierce great masses.

THE TARGET: ANALYZING THE JHĀNAS

Upon entering a Jhāna, the wise meditator does not merely rest in it. They target the phenomena present: form, feeling, perception, fabrications, consciousness.

THE ARROW: DECONSTRUCTION

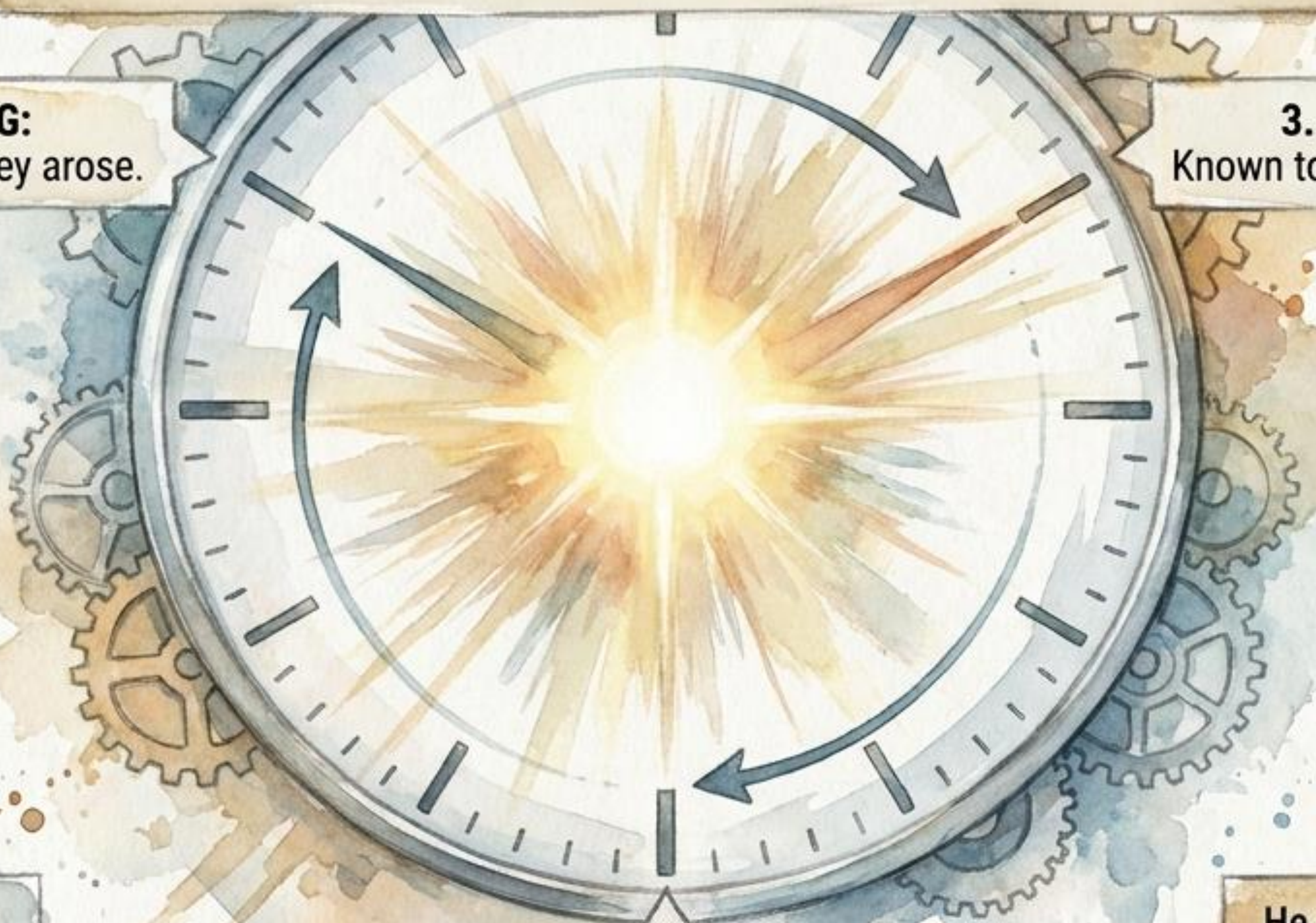
The meditator regards these phenomena as:
- Inconstant & stressful
- A disease, a cancer, an arrow
- Alien, a disintegration, an emptiness
- Not-self

THE RELEASE

Turning away from these phenomena, the mind is inclined to the deathless: The pacification of all fabrica; the relinquishing of all acquisitions; unbinding.

SĀRIPUTTA'S DISSECTION: INSIGHT INTO DHAMMAS

For half a month, Sāriputta maintained a wide, joyous, rapid, quick, penetrating discernment, ferreting out dhammas one after another within the Jhānas.



1. ARISING:
Known to him they arose.

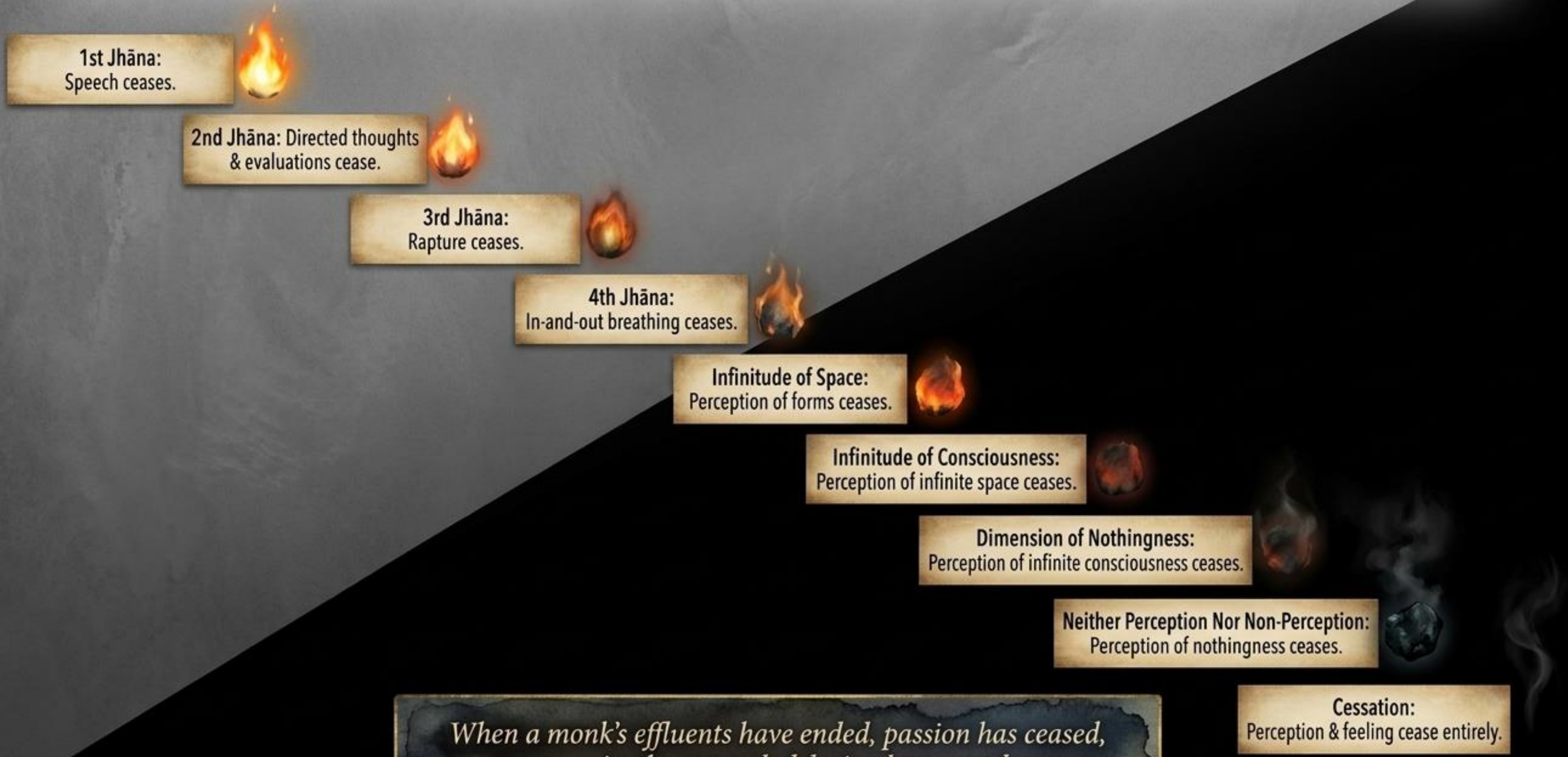
3. SUBSIDING:
Known to him they subsided.

So this is how these dhammas, not having been, come into play. Having been, they vanish.

2. ESTABLISHMENT:
Known to him they became established.

He remained unattracted, unrepelled, detached, and dissociated, always discerning: There is a further escape.

THE STEP-BY-STEP CESSATION OF FABRICATIONS



1st Jhāna:
Speech ceases.

2nd Jhāna: Directed thoughts
& evaluations cease.

3rd Jhāna:
Rapture ceases.

4th Jhāna:
In-and-out breathing ceases.

Infinitude of Space:
Perception of forms ceases.

Infinitude of Consciousness:
Perception of infinite space ceases.

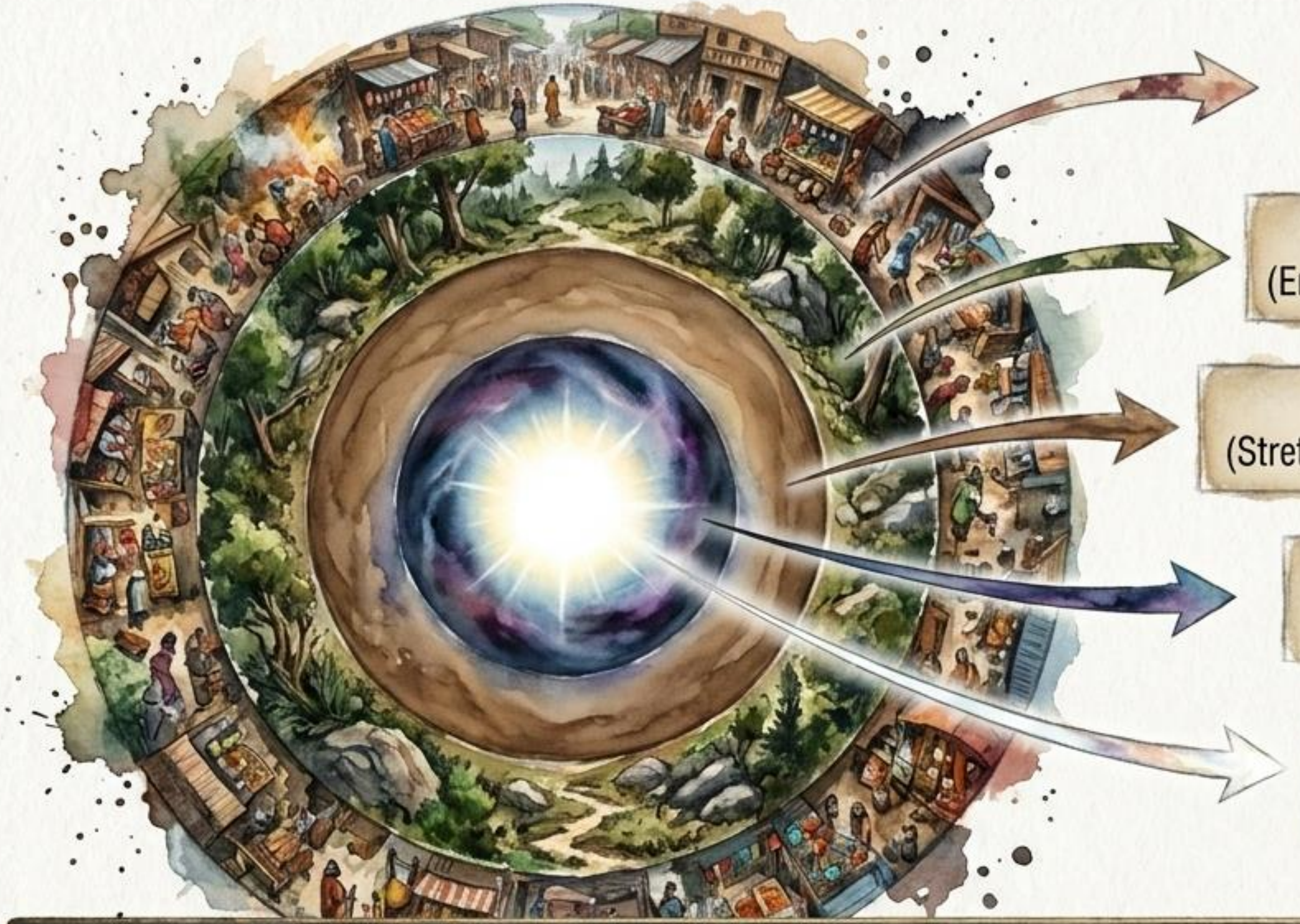
Dimension of Nothingness:
Perception of infinite consciousness ceases.

Neither Perception Nor Non-Perception:
Perception of nothingness ceases.

Cessation:
Perception & feeling cease entirely.

*When a monk's effluents have ended, passion has ceased,
aversion has ceased, delusion has ceased.*

CONCENTRIC EMPTINESS: THE PROGRESSIVE STRIPPING OF CONTEXT



Layer 1: Perception of Village
(All social disturbances present).

Layer 2: Perception of Wilderness
(Empty of society; disturbance of nature remains).

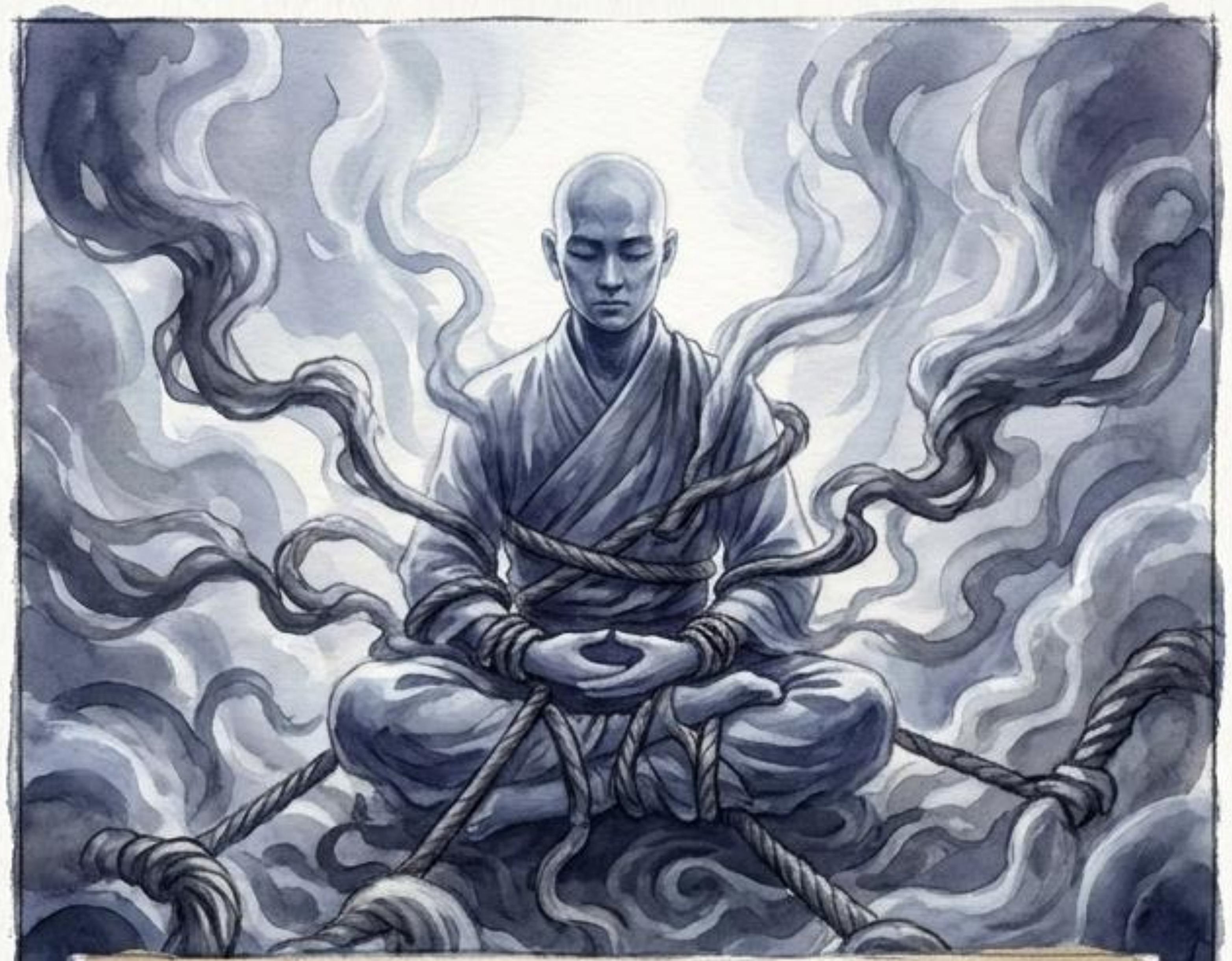
Layer 3: Perception of Earth
(Stretched free from wrinkles; ignoring ravines and crags).

Layer 4: The Formless Dimensions
(Space -> Consciousness -> Nothingness).

Layer 5 (Core):
Themeless Concentration of Awareness.

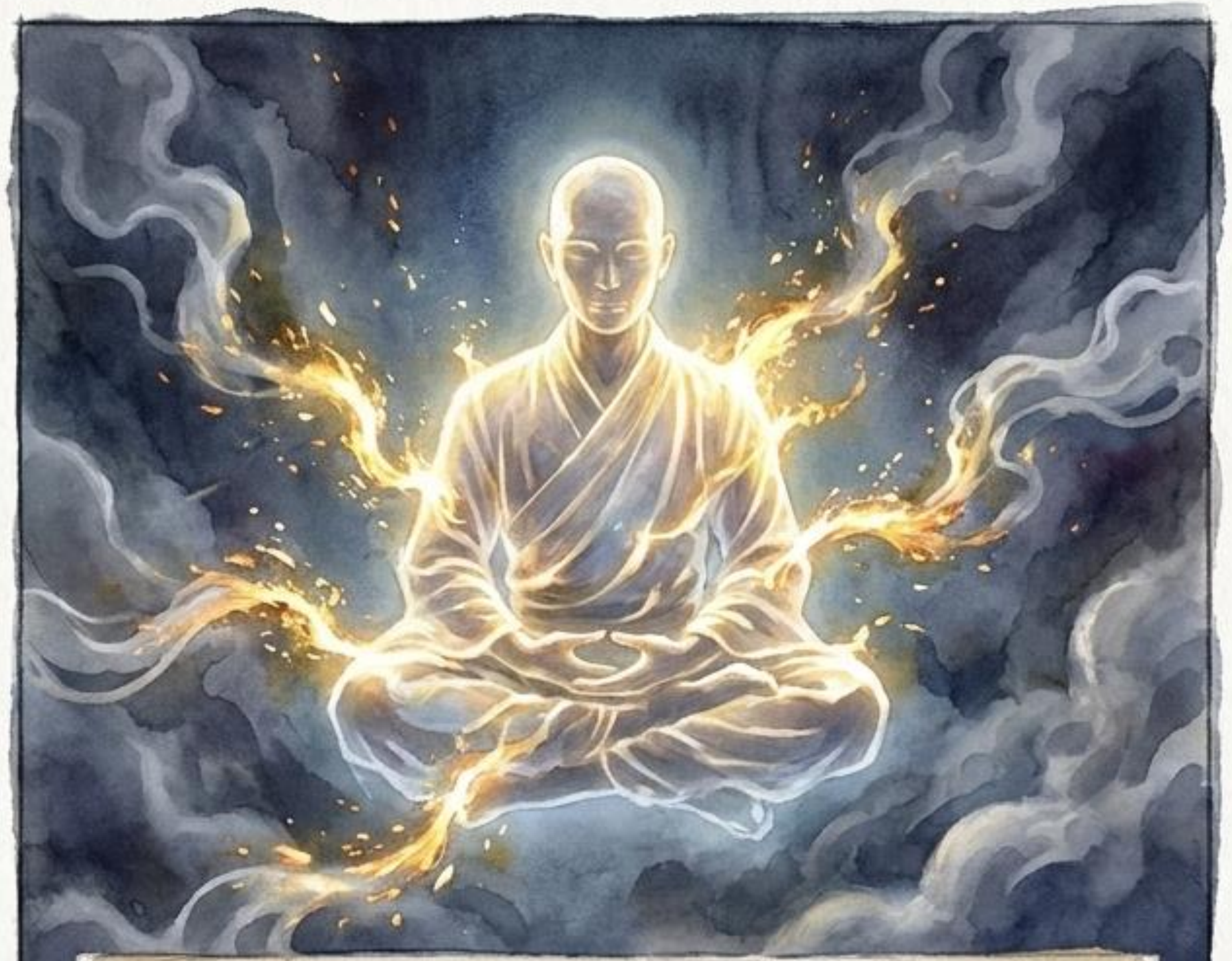
The meditator discerns that even this themeless concentration is fabricated & mentally fashioned... inconstant & subject to cessation. Regarding it as empty, the heart is released from sensuality, becoming, and ignorance.

THE SUPREME TRAP: AVOIDING THE FINAL CLINGING



A monk obtains equanimity. He relishes, welcomes, and remains fastened to it.

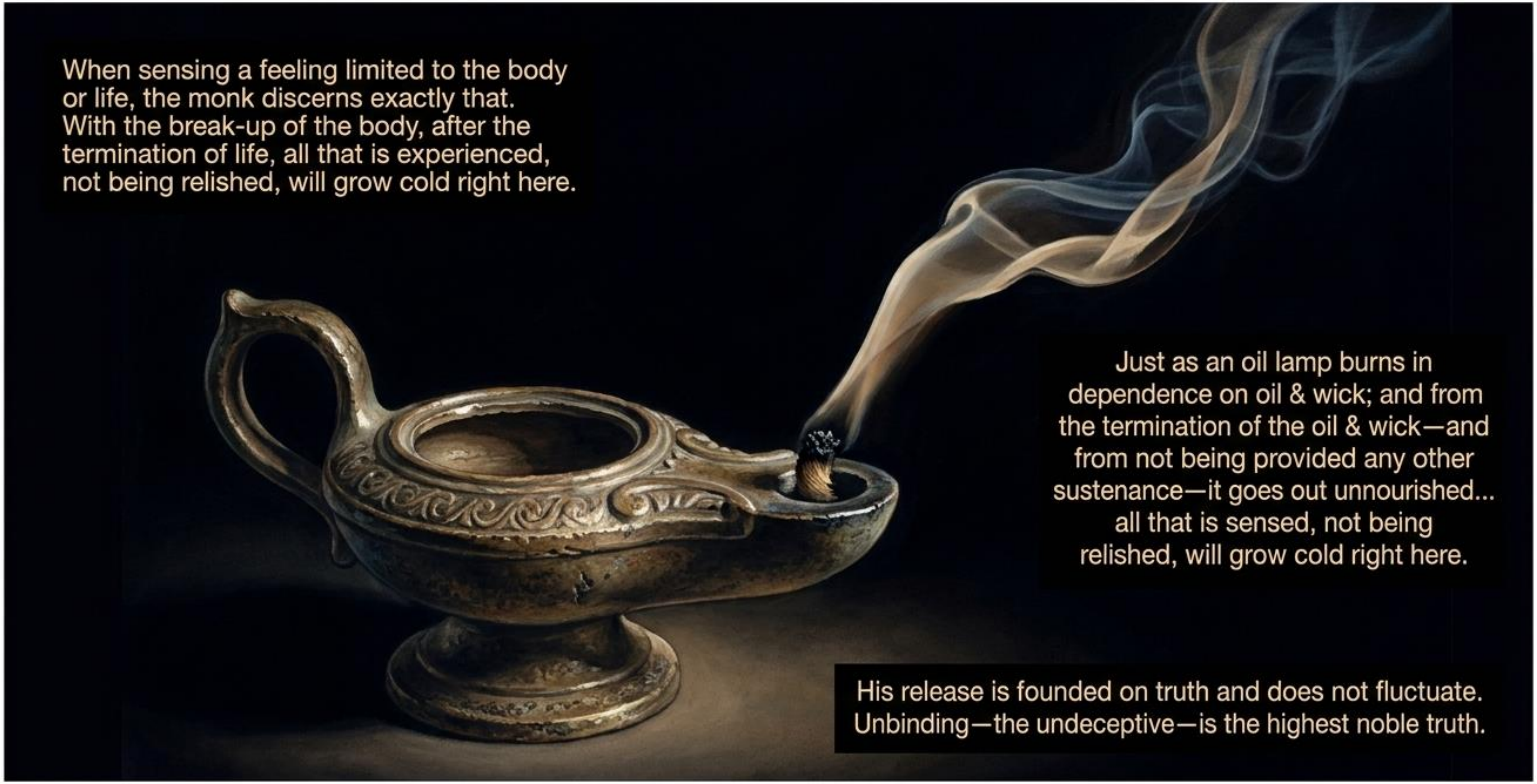
The Result: His consciousness clings to the dimension of neither perception nor non-perception. He clings to the supreme clinging... he is not totally unbound.



A person of integrity utilizes Non-Fashioning. He does not relish or welcome the ultimate equanimity.

The Realization: All states are an identity. This is deathless: the liberation of the mind through lack of clinging and sustenance.

ULTIMATE RELEASE: THE EXTINGUISHING OF THE FLAME

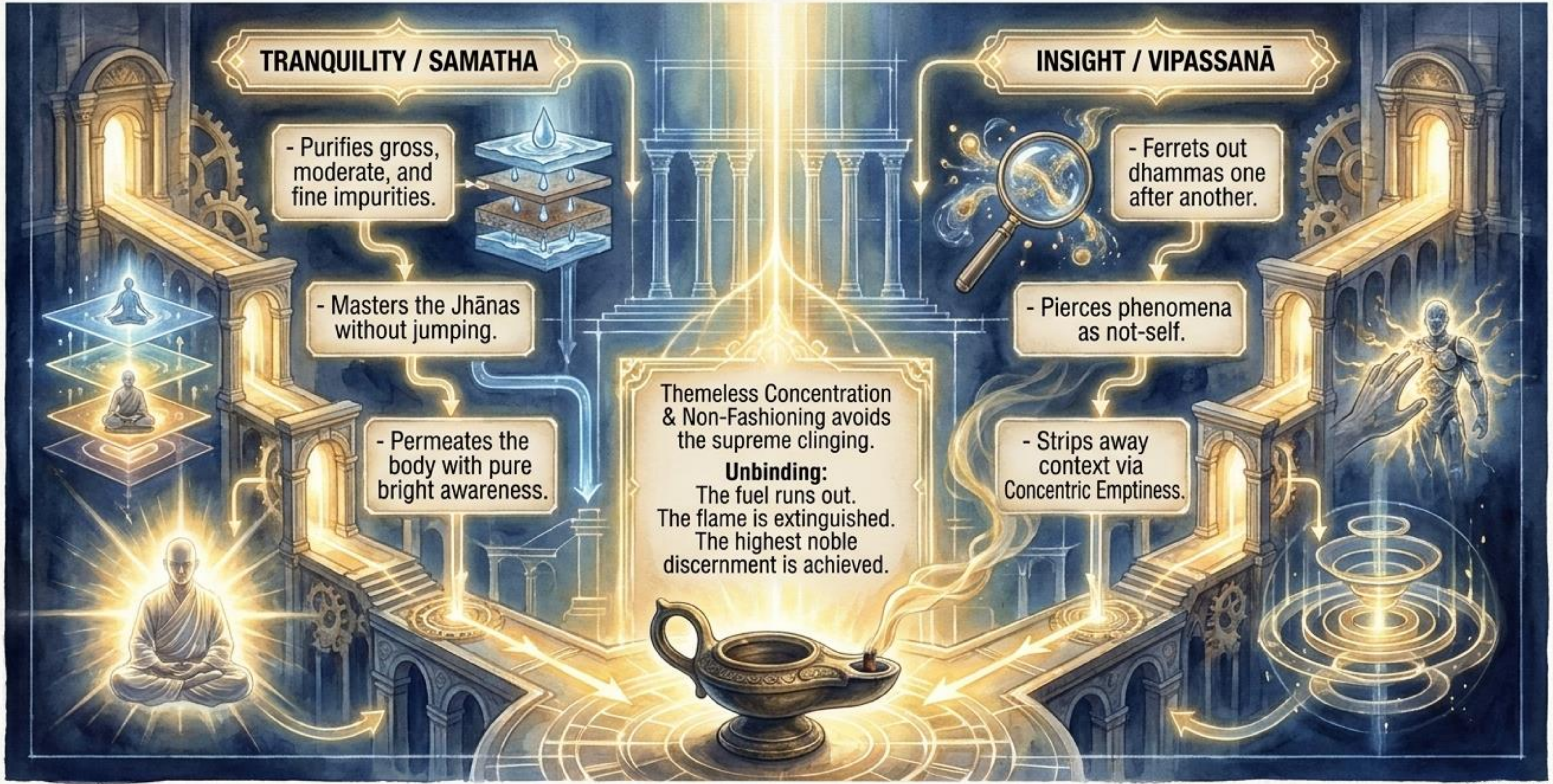


When sensing a feeling limited to the body or life, the monk discerns exactly that. With the break-up of the body, after the termination of life, all that is experienced, not being relished, will grow cold right here.

Just as an oil lamp burns in dependence on oil & wick; and from the termination of the oil & wick—and from not being provided any other sustenance—it goes out unnourished... all that is sensed, not being relished, will grow cold right here.

His release is founded on truth and does not fluctuate. Unbinding—the undeceptive—is the highest noble truth.

SYNTHESIS: THE ARCHITECTURE OF LIBERATION



TRANQUILITY / SAMATHA

- Purifies gross, moderate, and fine impurities.
- Masters the Jhānas without jumping.
- Permeates the body with pure bright awareness.

INSIGHT / VIPASSANĀ

- Ferrets out dhammas one after another.
- Pierces phenomena as not-self.
- Strips away context via Concentric Emptiness.

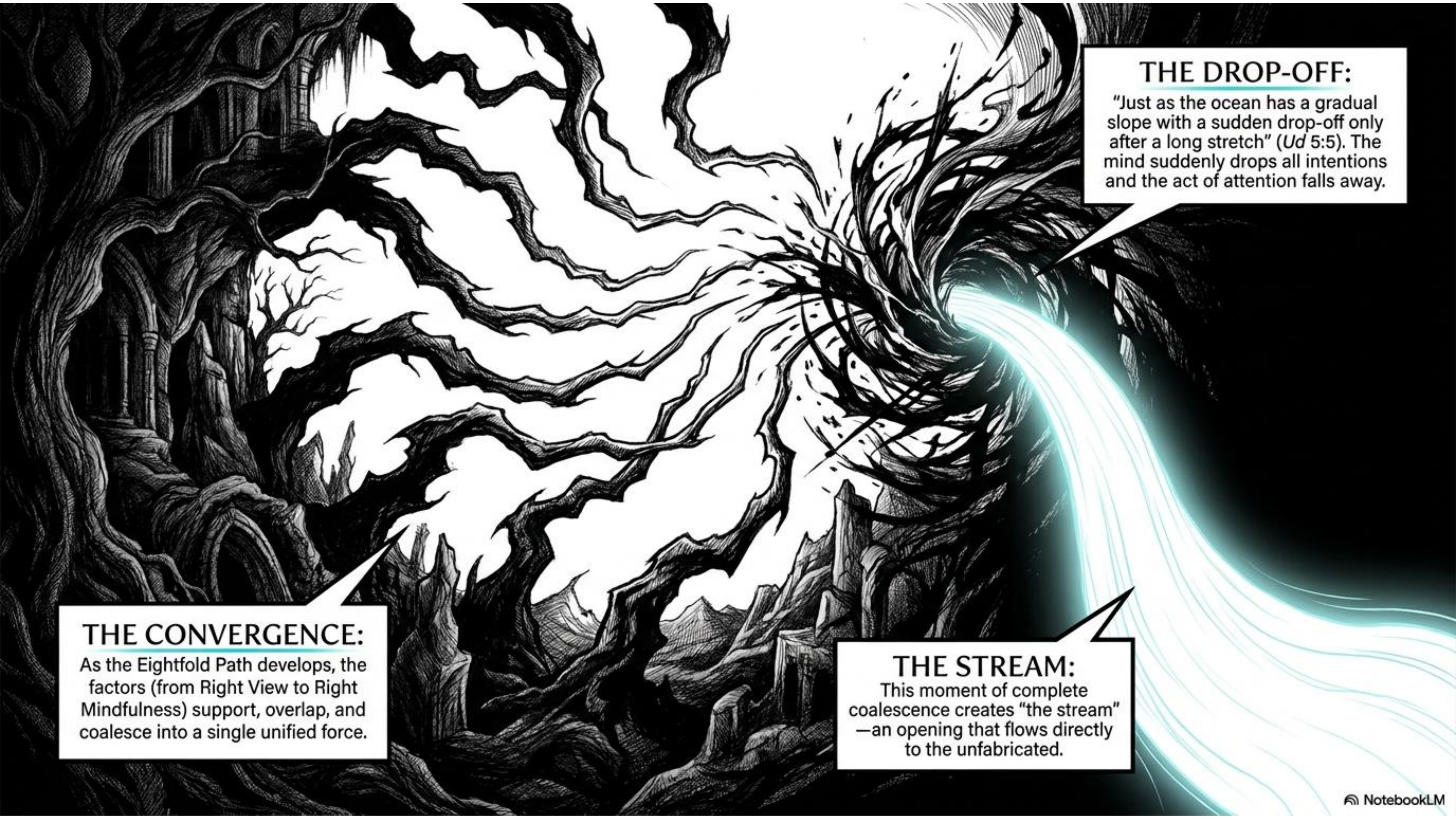
Themeless Concentration & Non-Fashioning avoids the supreme clinging.

Unbinding:
The fuel runs out.
The flame is extinguished.
The highest noble discernment is achieved.

NotebookLM

THE STREAM TO UNBINDING

The Architecture of Awakening & The Unfabricated Mind



THE CONVERGENCE:

As the Eightfold Path develops, the factors (from Right View to Right Mindfulness) support, overlap, and coalesce into a single unified force.

THE DROP-OFF:

“Just as the ocean has a gradual slope with a sudden drop-off only after a long stretch” (*Ud* 5:5). The mind suddenly drops all intentions and the act of attention falls away.

THE STREAM:

This moment of complete coalescence creates “the stream” —an opening that flows directly to the unfabricated.

The Insight

The arising of the dustless Dhamma eye: "Whatever is subject to origination is all subject to cessation." Not a belief, but a direct seeing of the deathless.

The Result (Three Fetters Shatter):

1. **Uncertainty:** Direct seeing permanently replaces belief or doubt.
2. **Self-Identity Views:** The compulsion to construct a 'self' around any of the aggregates completely vanishes.
3. **Grasping at Habits & Practices:** Virtue remains intact, but identity is no longer built around it.

	Stream-Winner	Drops (Lower Fetters): Self-Identity, Uncertainty, Grasping at Habits.
	Once-Returner	Attenuates: Sensual Desire, Ill Will.
	Non-Returner	Drops (Lower Fetters): Sensual Desire, Ill Will.
	Arahant	Drops (Higher Fetters): Passion for Form, Passion for Formless, Conceit, Restlessness, Ignorance. Result: Total Unbinding.

The Washerman’s Cloth

Even after the lower fetters are abandoned, a subtle sense of 'I am' lingers—just as a freshly washed cloth still retains the faint scent of lye (SN 22:89).

The Danger of the Dhamma

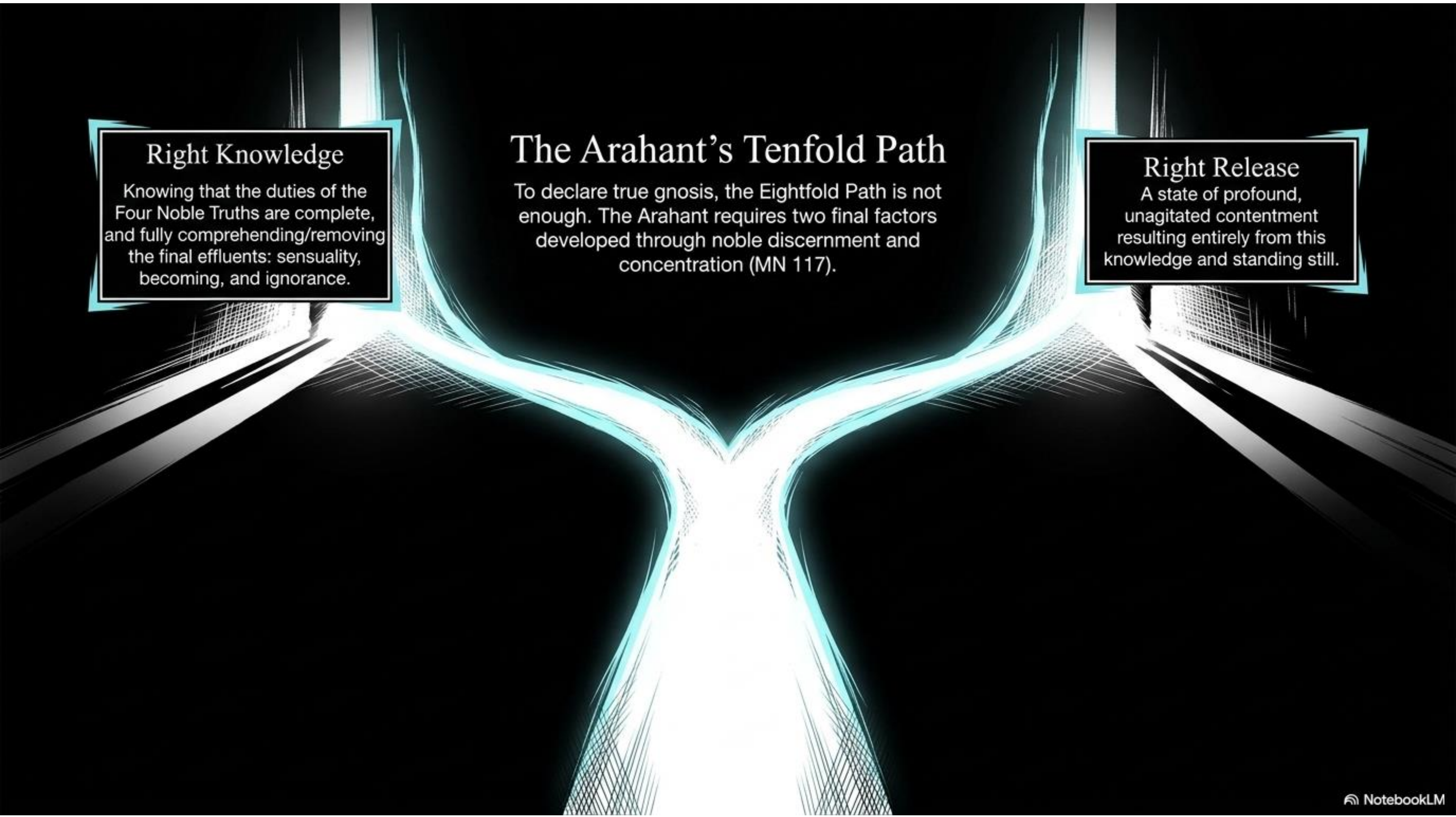
Latching onto passion or delight for the deathless creates a subtle, residual level of becoming and stress.

The Obliteration

The scent is only eradicated by continuously focusing on the arising and passing away of the five clinging-aggregates until the final obsession of ‘I am’ is obliterated.

The Arahant’s Tenfold Path

To declare true gnosis, the Eightfold Path is not enough. The Arahant requires two final factors developed through noble discernment and concentration (MN 117).

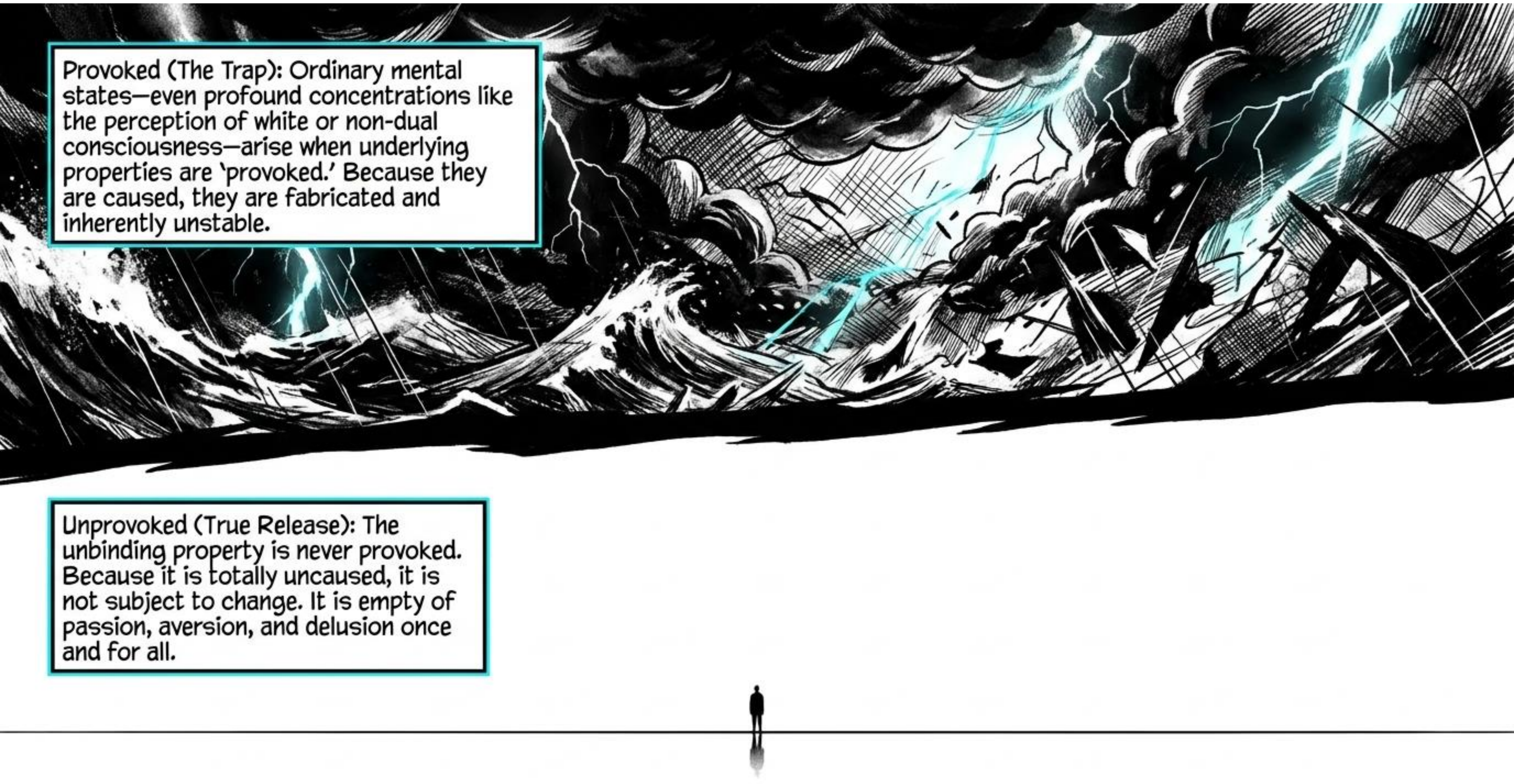


Right Knowledge

Knowing that the duties of the Four Noble Truths are complete, and fully comprehending/removing the final effluents: sensuality, becoming, and ignorance.

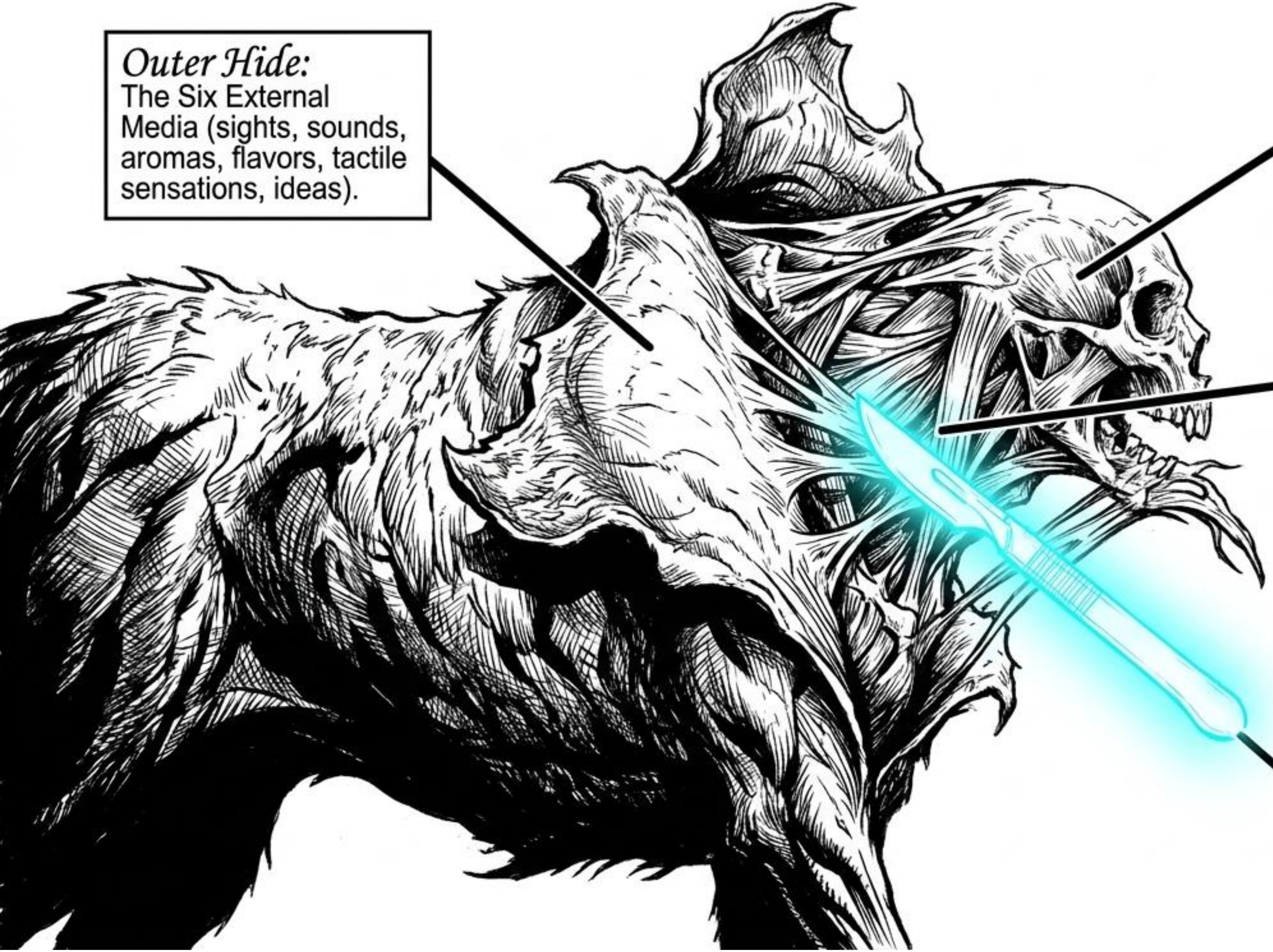
Right Release

A state of profound, unagitated contentment resulting entirely from this knowledge and standing still.



Provoked (The Trap): Ordinary mental states—even profound concentrations like the perception of white or non-dual consciousness—arise when underlying properties are 'provoked.' Because they are caused, they are fabricated and inherently unstable.

Unprovoked (True Release): The unbinding property is never provoked. Because it is totally uncaused, it is not subject to change. It is empty of passion, aversion, and delusion once and for all.

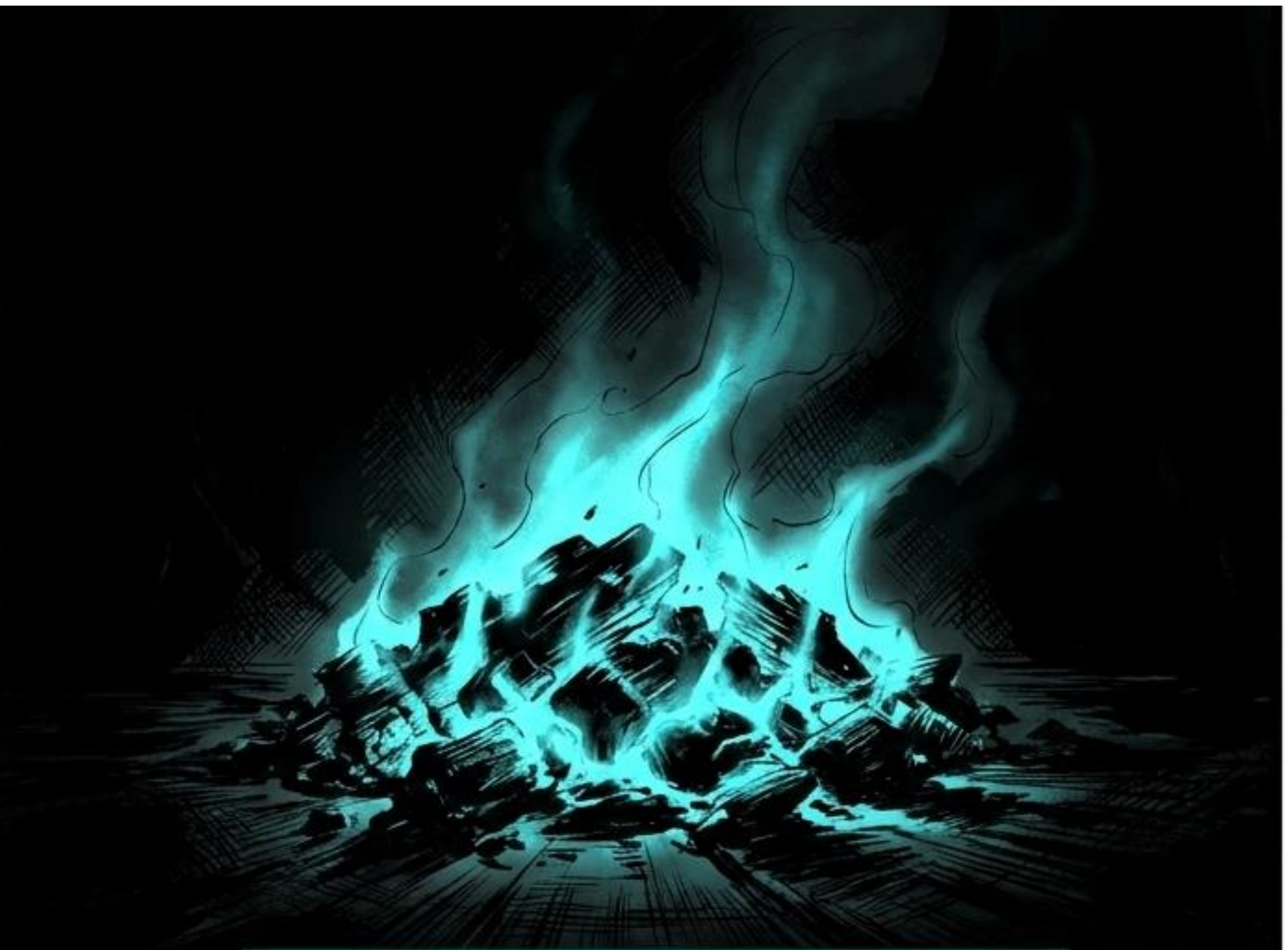


Outer Hide:
The Six External Media (sights, sounds, aromas, flavors, tactile sensations, ideas).

Inner Flesh:
The Six Internal Media (eye, ear, nose, tongue, body, intellect).

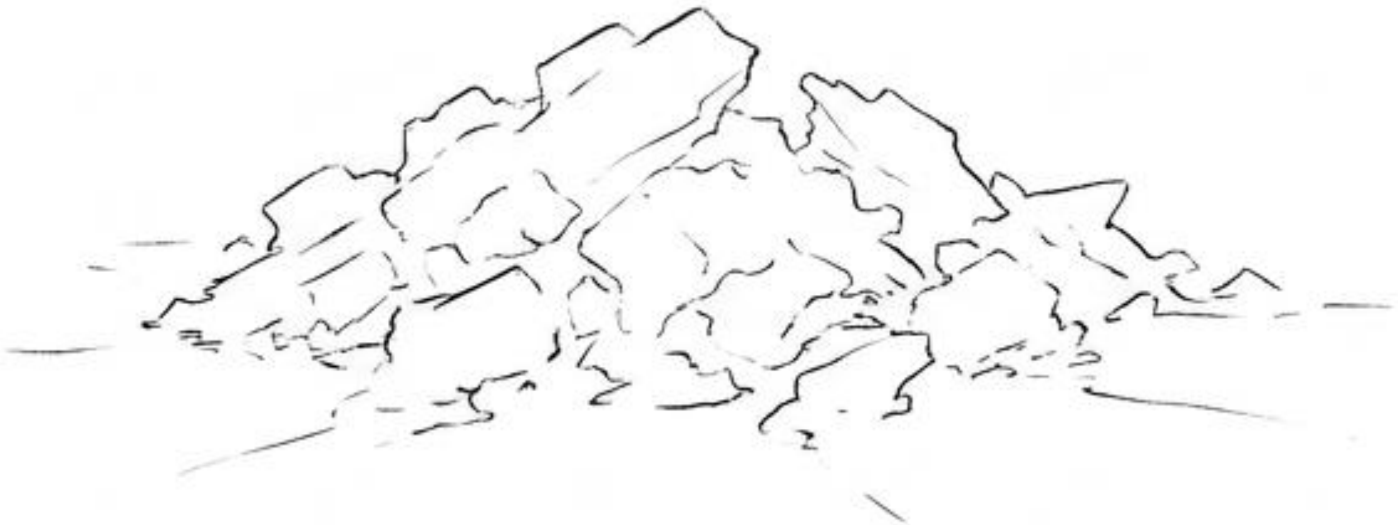
Connective Tissue:
Passion and Delight.

The Butcher's Knife:
Noble Discernment. It severs the connective passion without damaging the inner flesh or outer hide. The Arahant still senses the world, but is completely disjoined from it.



With Fuel Remaining (Living)

The fire has gone out, but the embers are still warm. The five sense faculties remain intact. The Arahant is sensitive to pleasure and pain, but completely disjoined from them.



With No Fuel Remaining (After Death)

The embers grow entirely cold. All that is sensed, being unrelished, completely ceases. Unbinding is the end of kamma; intentions exist, but they no longer generate seeds of future becoming.

“Like the birds in space, your path will leave no trace.” (Dhp 92-93).
Everywhere released.

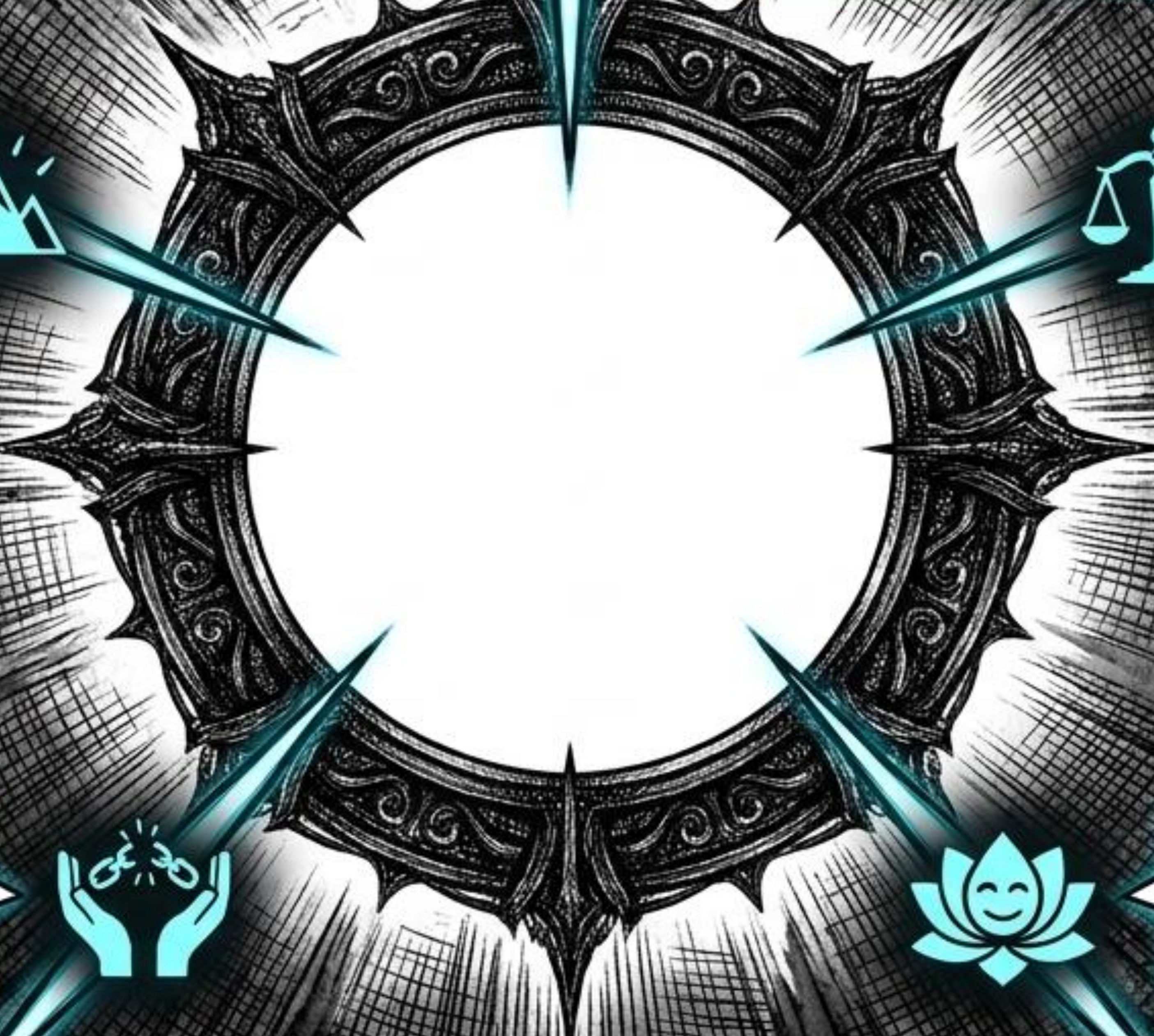
The Undefined

Beings are defined by their obsessions and passions. With no remaining obsessions, an Arahant cannot be defined or categorized even as a ‘being.”

The End of Objectification

Questions of existing, not existing, both, or neither after death become fundamentally invalid.

THE UNBINDING (NIBBĀNA)



CONSCIOUSNESS: Unestablished, surfaceless, totally outside space and time.

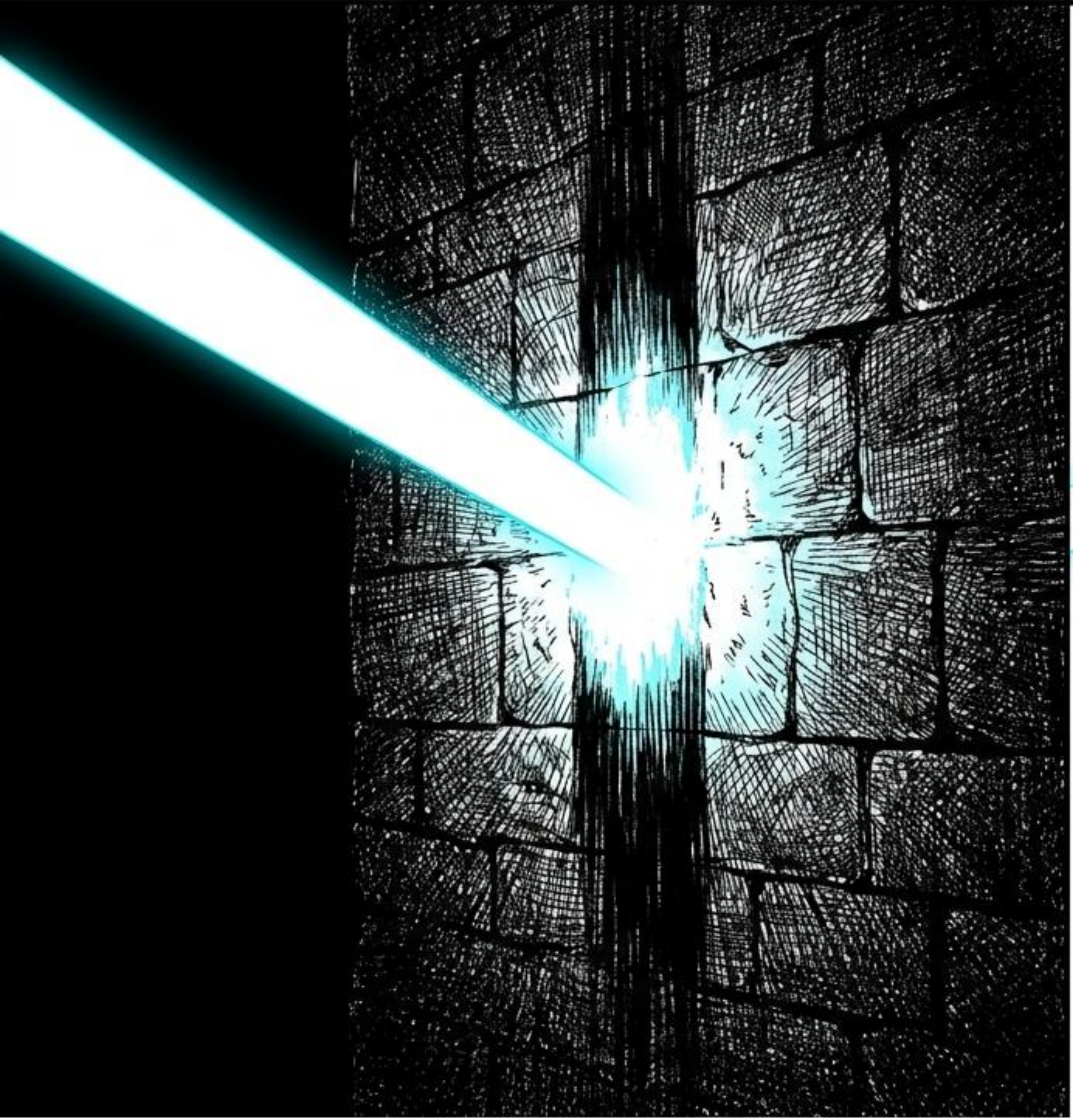
EXCELLENCE: The ultimate and the beyond; nothing lies on the other side.

TRUTH: Unchanging, unwavering, undeceptive (“Suchness”).

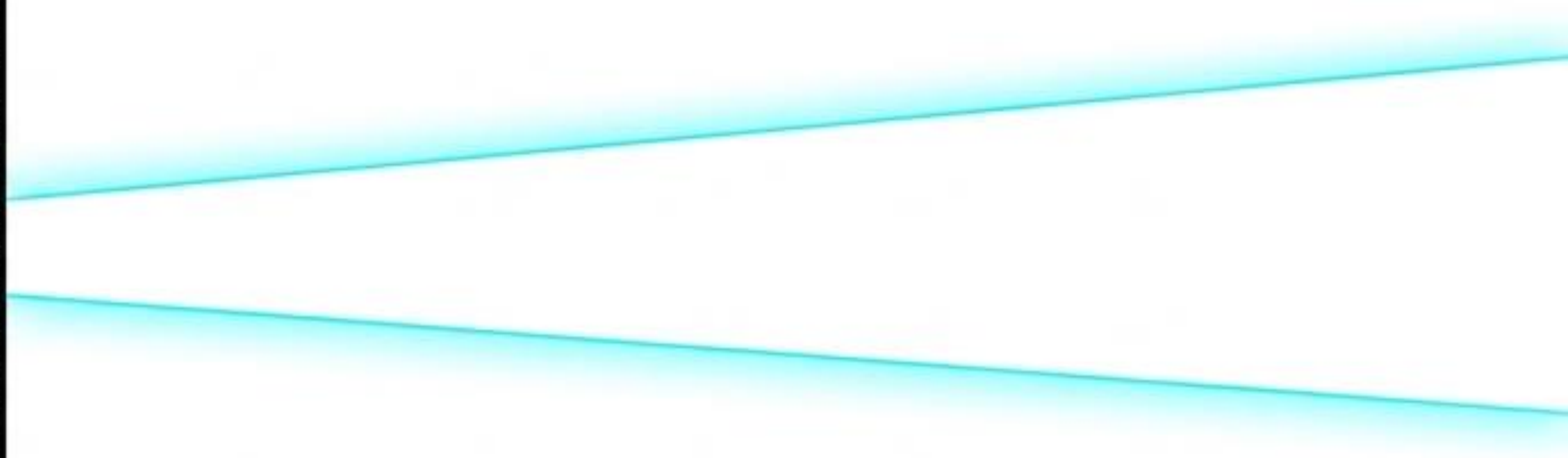
FREEDOM: Total release from space, time, and all clinging defilements.

BLISS: The ultimate *sukha*, unafflicted, requiring no nutriment.

ORDINARY CONSCIOUSNESS - CONTACTING AN OBJECT



CONSCIOUSNESS WITHOUT SURFACE

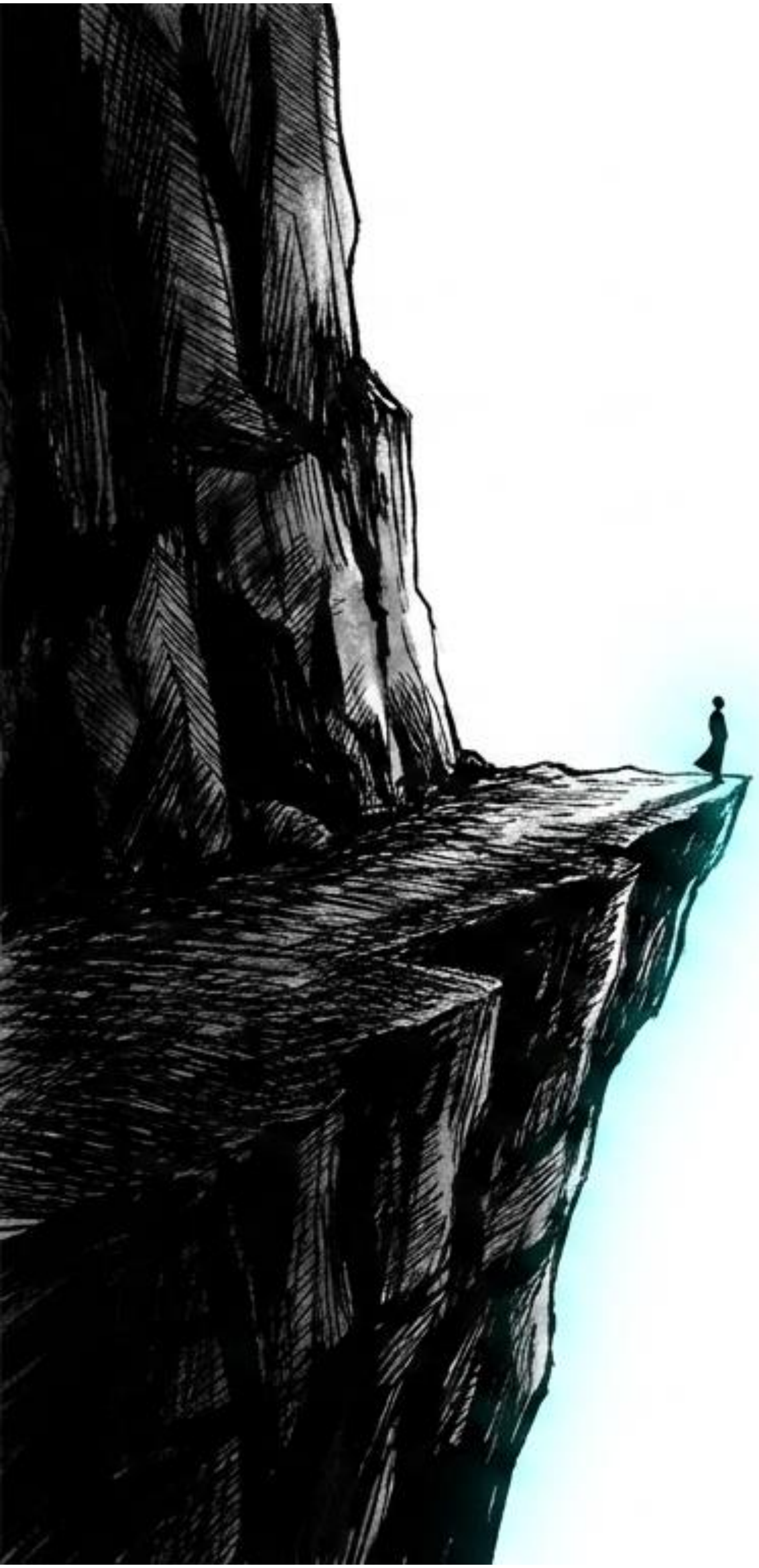


Not the Aggregate

Unlike ordinary consciousness, it makes contact with no object at all—not even itself. It cannot be known through the six senses.

Radiant All Around

It is luminous, yet cannot be developed or defiled. It contains no coming, going, or staying. (MN 49).



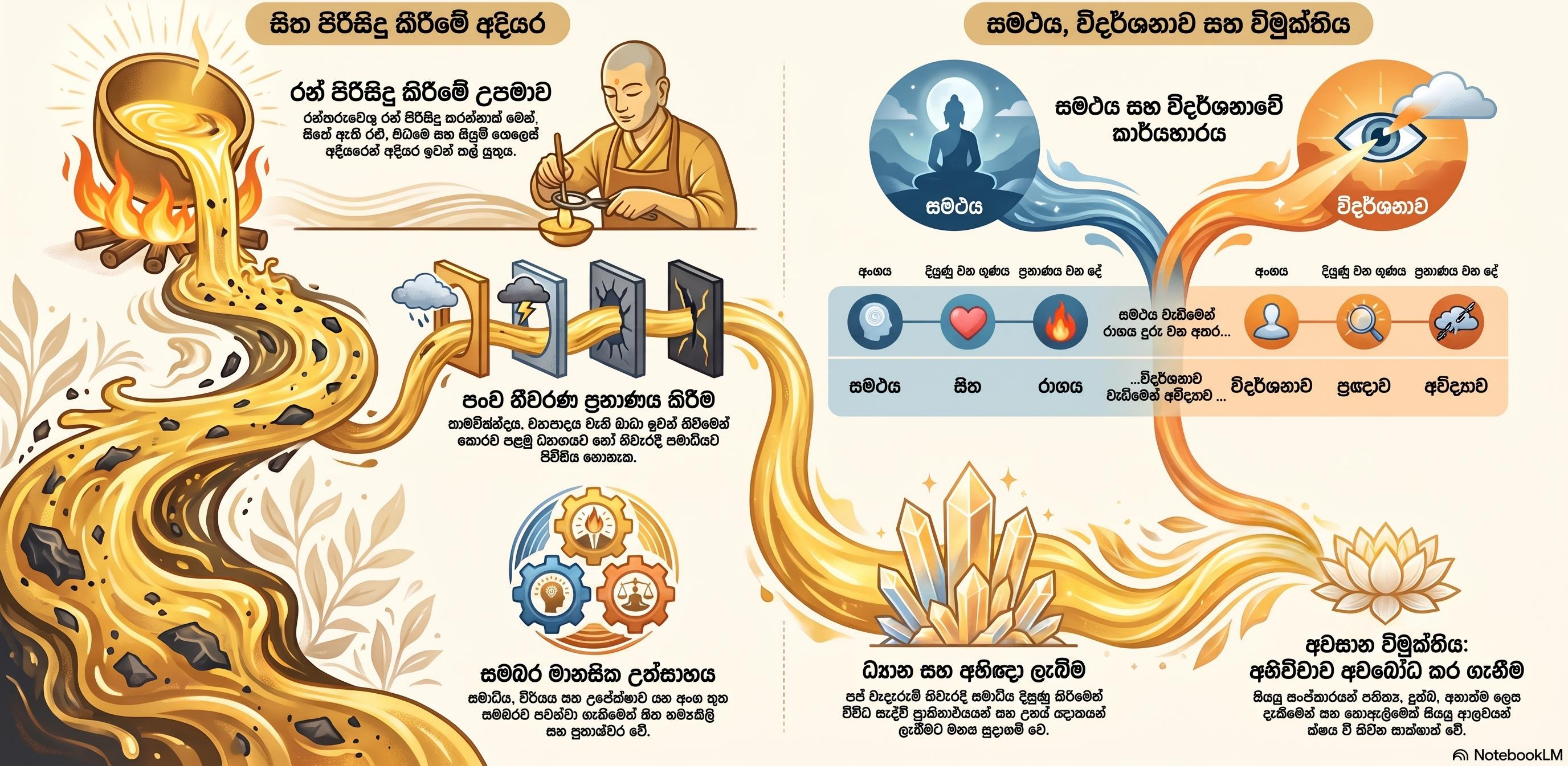
THE PATH IS NOT THE DESTINATION

The Noble Eightfold Path does not cause Unbinding, just as the road to the canyon does not cause the canyon. The Buddha provides the map, but the path simply takes you to the edge.

EVERYWHERE RELEASED

From that point on, all fabrications are abandoned.
The work is done. You can fly.

ඒකාග්‍රතාවය සහ විදර්ශනාව: විමුක්තිය කරා යන මාවත



සිත පිරිසිදු කිරීමේ අදියර

රන් පිරිසිදු කිරීමේ උපමාව

රන්තරුවෙශු රන් පිරිසිදු කරන්නාක් මෙන්, සිතේ ඇති රළු, මධමෙ සහ සියුම් ගෙලෙස් අදියරෙන් අදියර ඉවත් කල් යුතුය.

පංච නීවරණ ප්‍රනාණය කිරීම

තාමවිත්න්දය. වහාපාදය වැනි බාධා ඉවත් තිවීමෙන් කොරව පළමු ධහාගයව නෝ නිවැරදී පමාධියව පිවිඩිය හොනැක.

සමබර මානසික උත්සාහය

සමාධිය, විරියය සත උපේක්ෂාව යන අංග තුත සමබරව පවත්වා ගැකිමෙත් තිත නමපකිලි සත පුතාශ්වර වේ.

සමථය, විදර්ශනාව සහ විමුක්තිය

සමථය සහ විදර්ශනාවේ කාර්යභාරය

අංගය	දියුණු වන ගුණය	ප්‍රනාණය වන දේ
සමථය	සිත	රාගය

සමථය වැඩීමෙන් රාගය දුරු වන අතර...

...විදර්ශනාව වැඩීමෙන් අවිද්‍යාව ...

අංගය	දියුණු වන ගුණය	ප්‍රනාණය වන දේ
විදර්ශනාව	ප්‍රඥාව	අවිද්‍යාව

ධ්‍යාන සහ අභිඥා ලැබීම

පජ් වැදැරුම් කිවැරදි සමාධිය දිසුණු කිරිමෙන් විවිධ සැද්වි ප්‍රාකිනාර්යයන් සත උනය් යදාතයන් ලැතීමට මනස සුදාගම් වෙ.

අවසාන විමුක්තිය: අභිවිචාව අවබෝධ කර ගැනීම

සියලු සංප්කාරයන් පතිතප, දුත්බ, අතාත්ම ලෙස දැකිමෙන් සත තොඇල්මෙක් සියලු ආලවයන් ක්ෂය වි කිව්න සාක්ශාත් වේ.

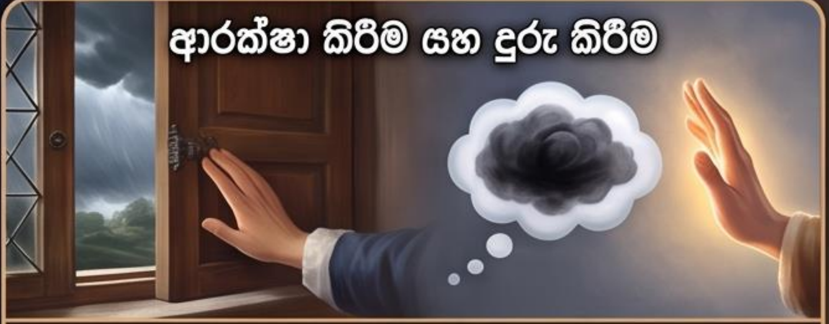
NotebookLM

නිවැරදි වීර්යය: මනස පුහුණු කිරීමේ කලාව

බෞද්ධ ඉගැන්වීම්වලට අනුව ‘වීර්යය’ හෙවත් උත්සාහය නිවැරදිව
හා සමබරව පවත්වා ගන්නා ආකාරය පැහැදිලි කිරීම

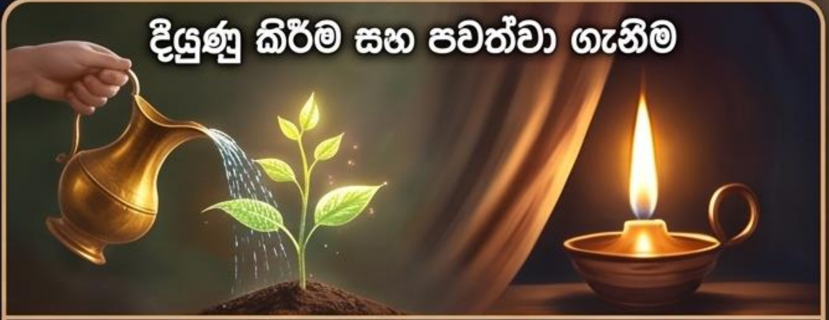
සතර වැදෑරුම් වීර්යය

ආරක්ෂා කිරීම යහ දුරු කිරීම



ඉන්දීසයන් අකූසලයෙත් පාරත්ඹා කර ගැනීම යහ
සිතට හැගෙන අකූසල් සිතුවිලි වකාම දූරු කිරීම

දියුණු කිරීම සහ පවත්වා ගැනීම



සිනේ කුසල් දනම් දීයුණු කර ගැඹීම සන පමාධිය
අබණ්බව පටන්ඩා ගැකීමට උන්තාන කිර්ම

යෝගඝ අවධානය

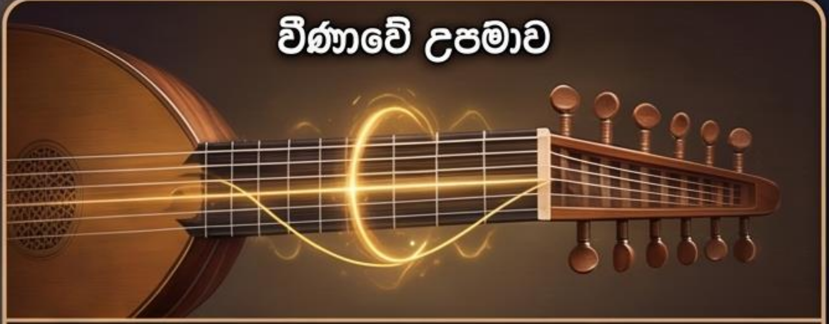
දුත සත දුත තැති කිර්මේ මග වලිහිඳව
හිවැරඳීව මෙහෙනි කිව්ම

මනසට බාධා පමුණුවන අකුසල් සිතුවිලි පාලනය කරන ක්‍රමවේදයන්

ක්‍රමය	ක්‍රියාක්මක කරන ආකාරය
වේහන් අරමුණක් ශැනිම	අතුසල් සිතුවිල්ලක් ආ විට තුසල් අරමුණකව සිත යොමු කිරිම
ආදිනව බැලිම	එම සිතුවිප්ලේ ඇති දොස් සහ හාතිකර බව මෙගෙති කිර්ම
තොසලකා හැරීම	අතුසල් සිතුවිලි ගැන අවටාගය යොමු නොකර මග හැරීම

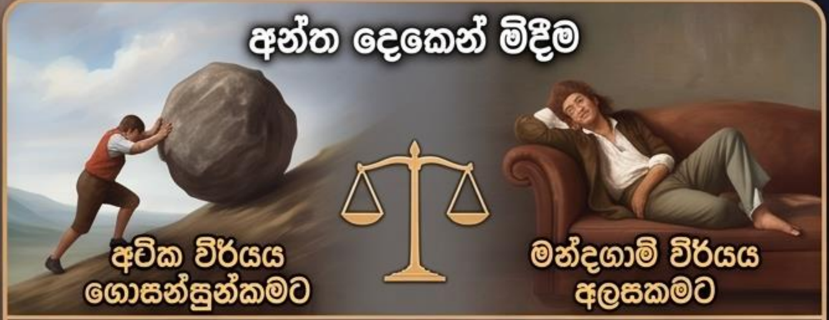
වීර්යයේ සමබරතාවය

වීණාවේ උපමාව



විණාවක තන් තද වැසී වූ විට හෝ ඕුරුල් වූ විට තගුව
නොවැයෙන්ගාත් මෙන් විර්යයද තමවර විය යුතුය

අන්ත දෙකෙන් මිදීම



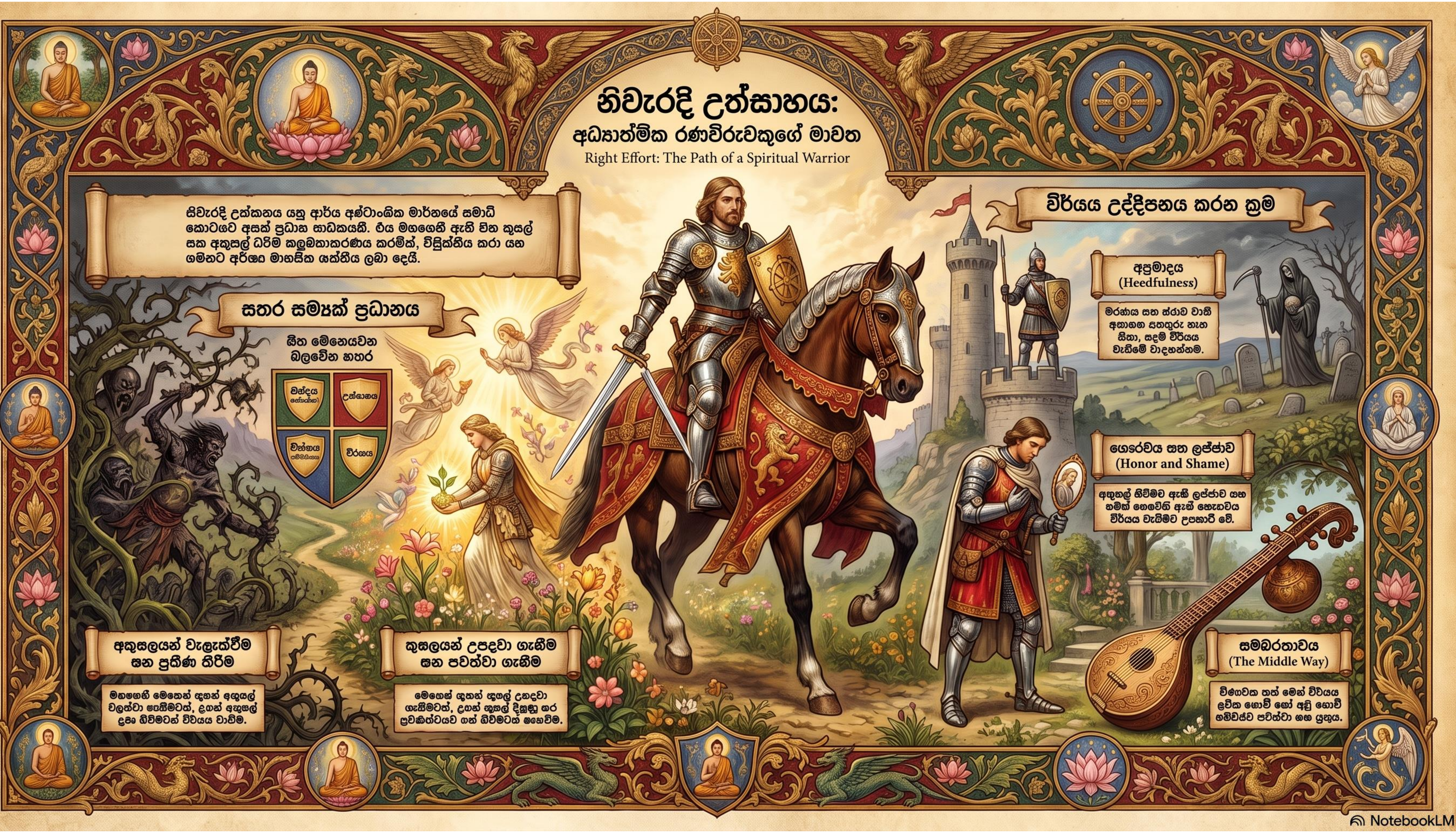
අධික විර්යය නොසන්සුන්කමටන්, මග්දනාමි
විර්යය අලසකමටක් හේතු වේ

නොපැකිලි, නමුත් නොගැලි

ඉද්රියට පමණට වඩා තල්පු හොවී සත මත තැන
පල් තොවී තව සාගරයෙන් එතෙර විම

නිවැරදි උත්සාහය:
අධ්‍යාත්මික රණවිරුවකුගේ මාවත

Right Effort: The Path of a Spiritual Warrior



සිවැරදි උක්කනය යනු ආර්ය අෂ්ටාංගික මාර්තයේ සමාධි කොටශට අසක් ප්‍රධාත සාධකයකී. ඵය මගගෙනී ඇති විත කුසල් සක අකුසල් ධර්ම කලූබකාකරණය කරමික්, විසුක්තීය කරා යන ගමිනට අර්ශධ මාහසික ශක්තීය ලබා දෙයි.

සතර සම්‍යක් ප්‍රධානය

ඍත මෙනෙයවන
බලවේින හතර

අකුසලයන් වැළැක්වීම සන ප්‍රහීණ කිරීම

මහමගහී මෙනෙන් ඇහන් අකුසල් වලත්වා ඉපසීමටත්, උගන් අකුසල් දුපිං හිවිමටන් විව්යය වාඩිම.

කුසලයන් උපදවා ගැනීම සන පවත්වා ගැනීම

මෙහෙෂ් ඇතන් කුසල් උනදවා ගැසීමටත්, උගන් කුසල් දිකුණු හර ප්‍රවකිත්වයව ගන් ඛිවිමටහ් ඉහෙවිම.

වීර්යය උද්දීපනය කරන ක්‍රම

අප්‍රමාදය
(Heedfulness)

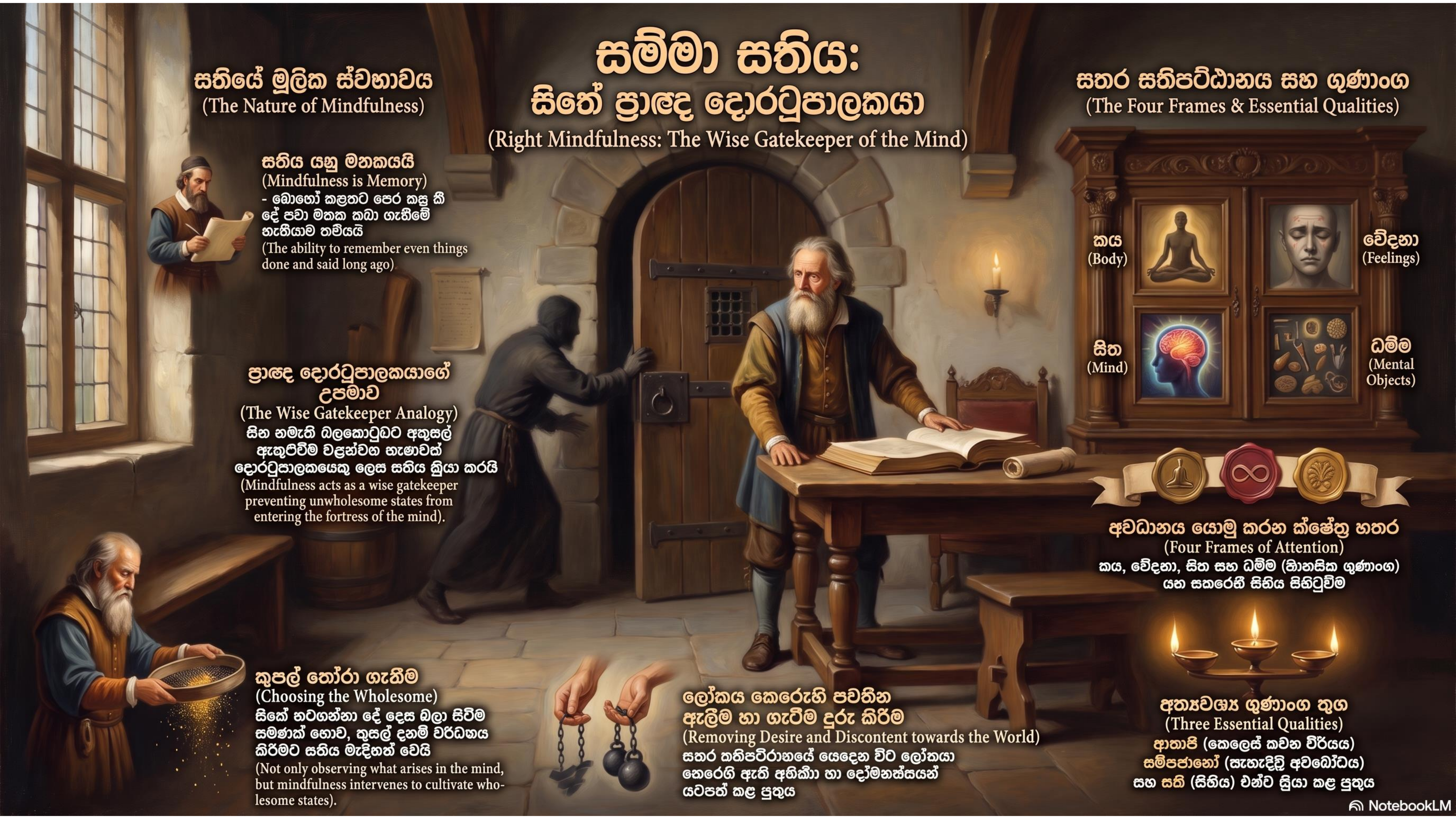
මරණය සන ත්රාව වාකී අනාගත සතතුරු නැහ සිතා, සදම් වීර්යය වැඩීමේ වාදහත්තම.

ගෞරවය සන ලජ්ජාව
(Honor and Shame)

අකුසල් හිවීමව ඇකී ලජ්ජාව යහ තමික් ගෙවෙනි ඇත් හෙැකවය වීර්යය වැඩීමව උපකාරී වේ.

සමබරතාවය
(The Middle Way)

විණෙවක තත් මෙන් විචයය ළවික ශොවී හෝ අඩු හොවී හමිවස්ව පවිත්වා ගග යුතුය.



සම්මා සතිය:
සිතේ ප්‍රාඥ දොරටුපාලකයා
(Right Mindfulness: The Wise Gatekeeper of the Mind)

සතියේ මූලික ස්වභාවය
(The Nature of Mindfulness)

සතිය යනු මතකයයි
(Mindfulness is Memory)

- බොහෝ කළතට පෙර කසු කී දේ පවා මතක කබා ගැනීමේ හැතීයාම තමීයයි
(The ability to remember even things done and said long ago).

ප්‍රාඥ දොරටුපාලකයාගේ උපමාව
(The Wise Gatekeeper Analogy)

සිත නමැති බලකොටුඛට අකුසල් ඇතුළුවීම වළන්වග හැණාවක් දොරටුපාලකයෙකු ලෙස සතිය ක්‍රියා කරයි
(Mindfulness acts as a wise gatekeeper preventing unwholesome states from entering the fortress of the mind).

කුපල් තෝරා ගැනීම
(Choosing the Wholesome)

සිකේ හටගන්නා දේ දෙස බලා සිටීම සමණක් හොව, කුසල් දනම් වර්ධහය කිරිමට සතිය මැදිහත් වෙයි
(Not only observing what arises in the mind, but mindfulness intervenes to cultivate wholesome states).

ලෝකය කෙරෙහි පවතින ඇලීම හා ගැටීම දුරු කිරීම
(Removing Desire and Discontent towards the World)

සතර කතිපට්රානයේ යෙදෙන විට ලෝතයා තෙරෙගි ඇති අභික්ඛා හා දෝමනස්සයන් යටපත් කළ පුතුය

සතර සතිපට්ඨානය සහ ගුණාංග
(The Four Frames & Essential Qualities)

කය
(Body)

වේදනා
(Feelings)

සිත
(Mind)

ධම්ම
(Mental Objects)

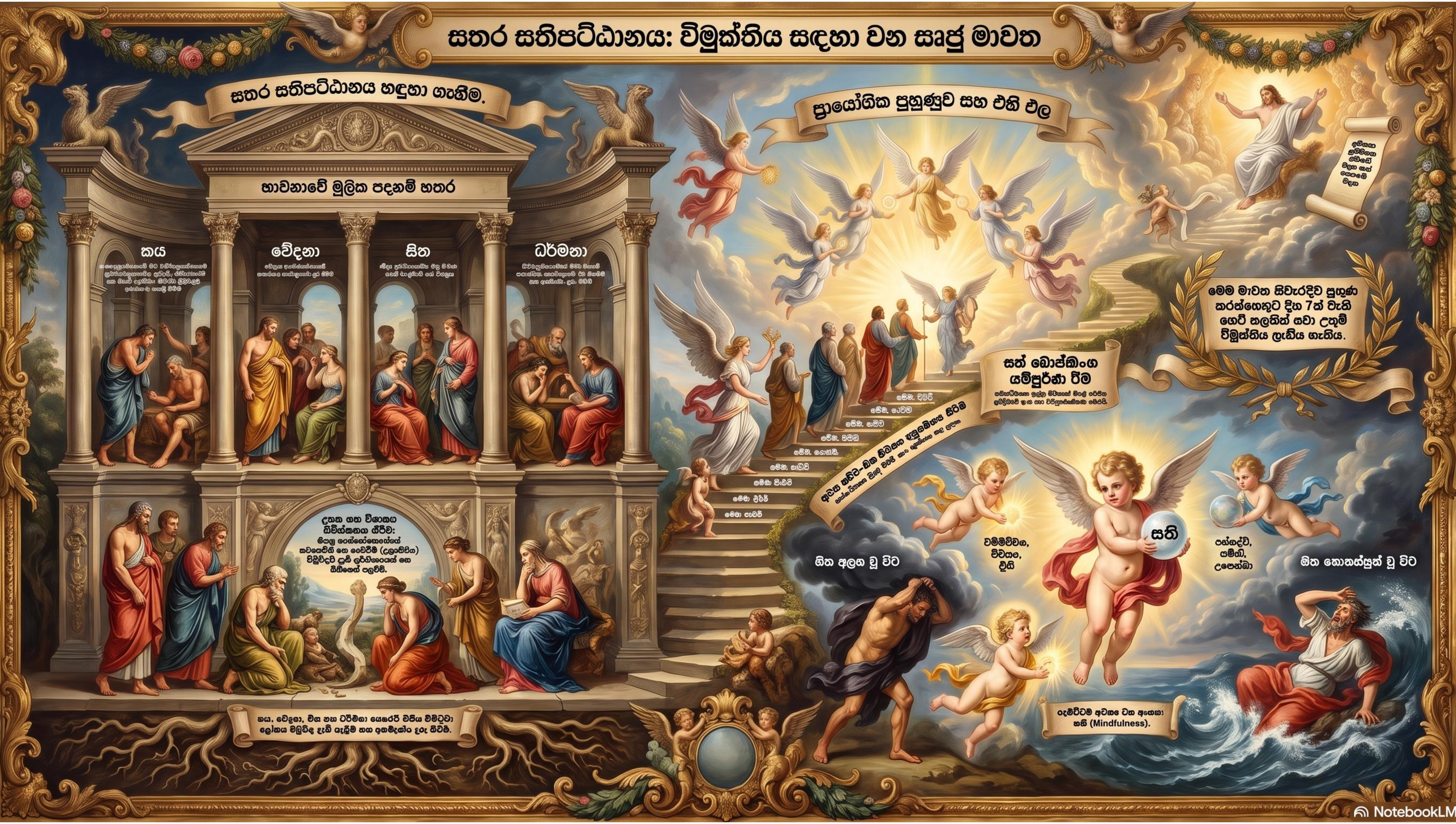
අවධානය යොමු කරන ක්ෂේත්‍ර හතර
(Four Frames of Attention)

කය, වේදනා, සිත සහ ධම්ම (මානසික ගුණාංග) යත සකරෙහී සිහිය සිහිටුවීම

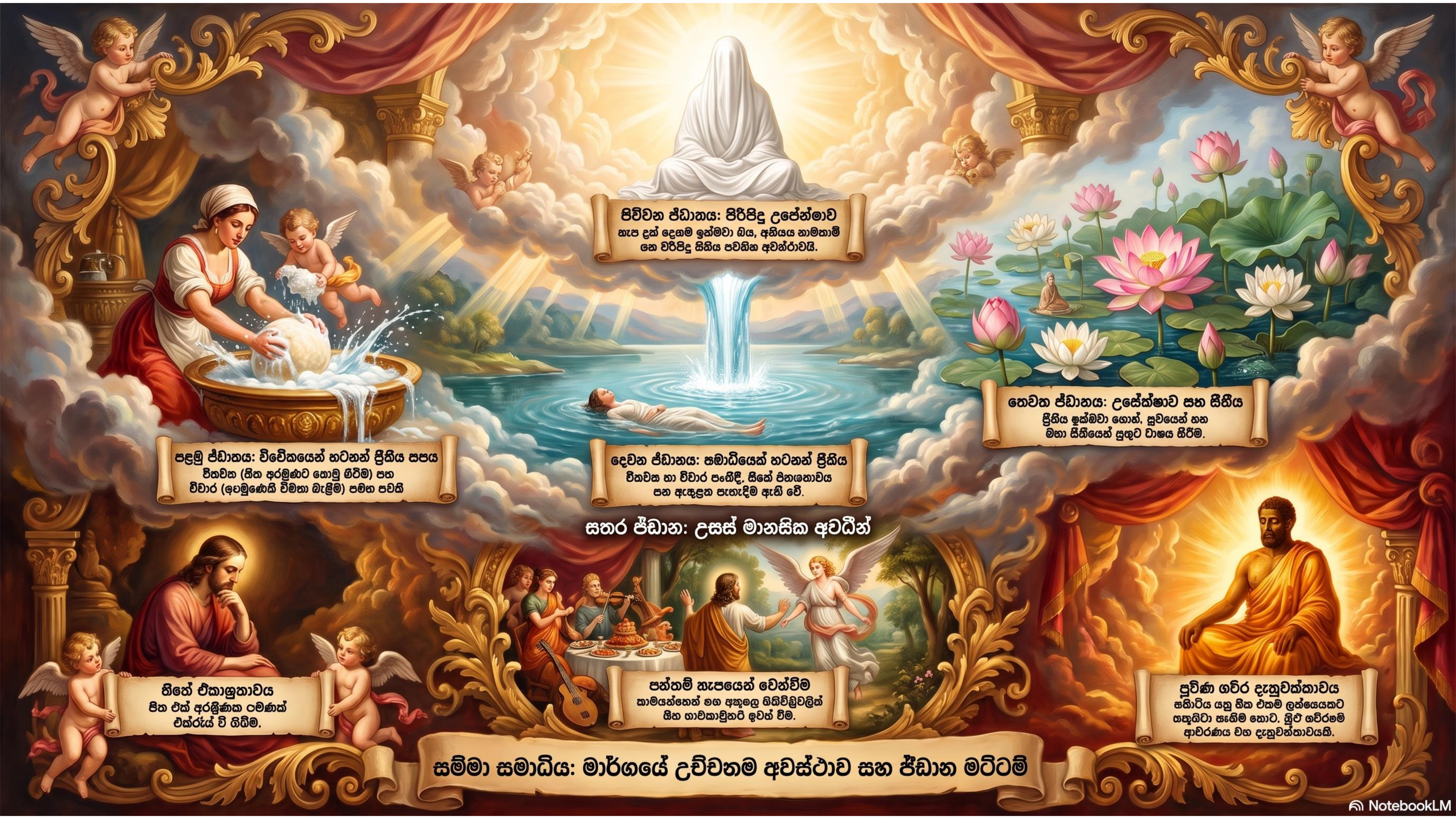
අත්‍යවශ්‍ය ගුණාංග තුන
(Three Essential Qualities)

ආතාපි (කෙලෙස් කවන වීරියය)
සම්පජානෝ (සැහැදිවූ අවබෝධය)
සහ සති (සිහිය) එන්ව ක්‍රියා කළ පුතුය

සතර සතිපට්ඨානය: විමුක්තිය සඳහා වන ඍජු මාවත



සතර සතිපට්ඨානය හඳුනා ගැනීම.
භාවනාවේ මූලික පදනම් හතර
කය
වේදනා
සිත
ධර්මනා
දුතන ගත විශානය ඕවිශ්කනය ශීපීව: මියශු ගෙන්ගෙර්තොගෝයේ කටගෙකිති නො ගෙවෙපීම් (උලංසිටිය) පිඩුවිදුරි පුකී ලුර්ඛිංගෙයේ නො ඝීඛිගෙන් පලවීවී.
හය, වෙළුනා, විශ නහ ටරීමිනා යෙෂරරී වජිය වීම්ටුටා ලෝකය මලුවිඳ දැඛි ශැඹ්ම තහ ඉනම්දැශ්ං දුරු තිවචී.
ප්‍රායෝගික පුහුණුව සහ එහි ඵල
සත් බොප්කිංග යම්පූර්ණා වීම
අටස සතිට-ඛන නිඛසන ඇසුසබිණය සිරිම
මෙම මැවත සිවැරදිව පුහුණ කරත්ගෙකුට දිහ 7ක් වැති ගෙටී තලතිත් සවා උතුම් විමුක්තිය ලැබිය ගැතිය.
ගිත අලහ වූ විට
වම්මිවිචය, විචයං, වීයි
සති
පස්සද්වි, සමිඛි, උපෙන්ඛා
ගිත තොතස්යුත් වූ විට
රැම්විටම අවකෂ වත අංගෙනා සති (Mindfulness).



සම්මා සමාධිය: මාර්ගයේ උච්චතම අවස්ථාව සහ ජ්ඩාන මට්ටම්

සතර ජ්ඩාන: උසස් මානසික අවධීන්

පළමු ජ්ඩාතය: විවේකයෙන් හටනන් ප්‍රීකිය සපය
විතවක (හිත අරමුණට තොමු ගීවීම) පත
විවාර (ඉවමුණෙකි විමතා බැළීම) පමහ පවති

දෙවන ජ්ඩානය: සඹාධියෙක් හටනන් ප්‍රීකිය
විකවඝ හා විචාර පංහේදී. සිකෝ ජිනශතාවය
පන ඇඤළත පැහැදිම ඇති වේ.

තෙවත ජ්ඩානය: උපේක්ෂාව සත සීතීය
ප්‍රීතිය ඉක්ඹවා ගොත්, සුවයෙන් තත
මහා සීඛීයෙන් පුඟුට ඩාඟය හීරීම.

පිව්වන ජ්ඩාතය: පිරිපිදු උපේන්මාව
තැප දක් දෙනම ඉත්මවා ඛය, අතියය නාමකාමී
නෙ වරිපිදු සිකිය පවකිඝ අවන්ථාවයි.

හිතේ ඒකාශුතාවය
පිත ඒක් අරඹුිණක ටමණක්
එක්රැය් වි ගිඩිම.

පත්තම් තැපයෙන් වෙන්වීම
කාමයත්තෙත් මග අකුමලු ගිකිවිඹුවලිත්
ශිහ ගාවකාඵුහරි ඉවත් වීම.

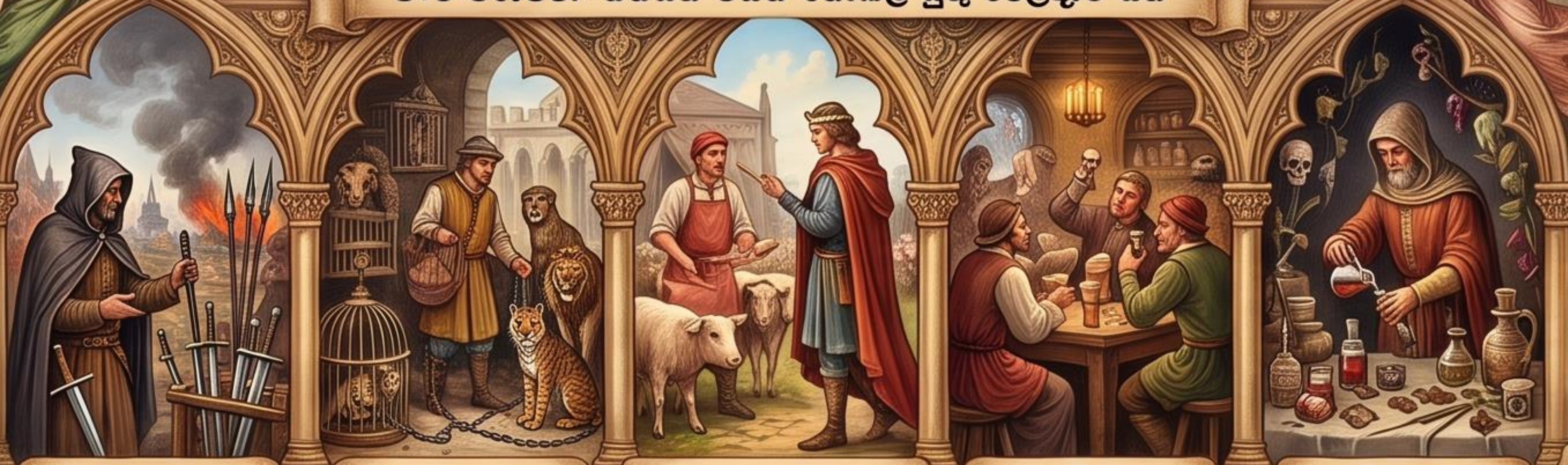
පූව්ණ ගව්ර දැනුවක්තාවය
සතිාටිය යතු හික එකම ලත්යෙයකට
යකූගිටා සංගිම තොට. හුිඑ ගව්රඹම්
ආව්රණය වහ දැනුවන්තාවයකි.

සම්මා ආජීවය: දැහැමි දිවි පෙවතක මග

Right Livelihood: The Path to Ethical Living

වැළකිය යුතු අකුසල් සහගත වෙළඳාම්

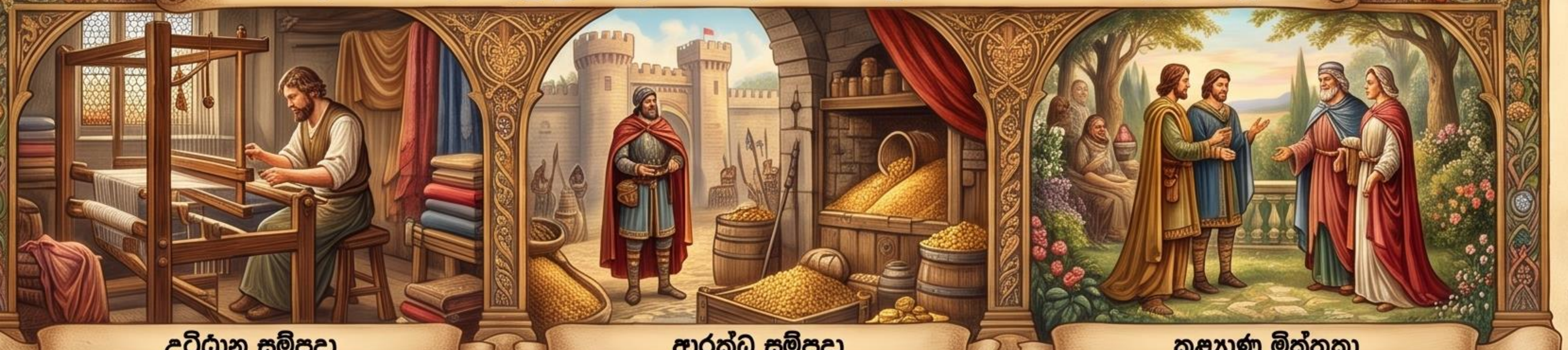
පංච වණීජ්ජා: ගිහියන් විඩින් හොකල යුතු වෙළඳාම් සහ



- අවි ආයුධ වෙළඳාම
- සතුන් වෙළඳාම
- මස් පීනීස සතුන් වෙළඳාම
- මත්පැන් වෙළඳාම
- වස විත වෙළඳාම

ජීවීන්ට කායික හාති පමුණුවන, පුමාදයට හෝ මක්විමට පොළමවන වාක්තින්ගෙන් වැළකීම මෙති පදහමයි.

ගිහියෙකුගේ මෙලොව දියුණුව සඳහා තේතුවන කරුණු හතර (වාග්සපජ්ජ සුත්‍රය ඇසුරින්)



උට්ඨාන සම්පදා

උක්සාහවක්තව යහ දක්ෂ ලෙස
රැකියාවේ කිරත වීම.

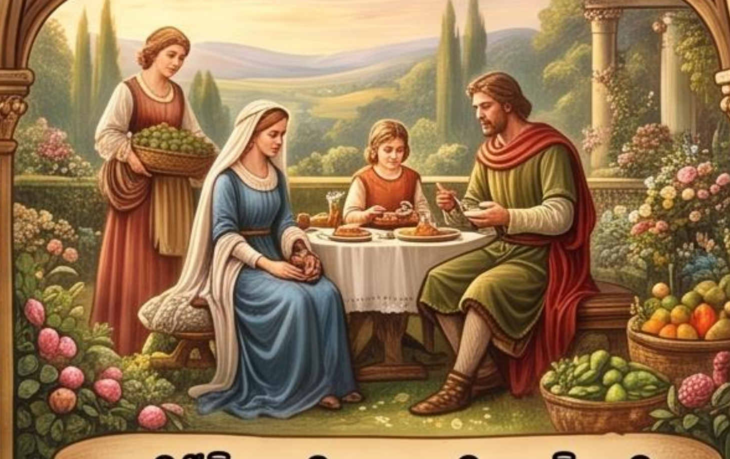
ආරක්ඛ සම්පදා

දැහැමෙන් උහයාතත් ටහහ පුරක්ෂිකව
ආරක්ෂා කරහැකිම.

කළ්‍යාණ මිත්තකා

යහපත් සහ තුණවක් මිතුරන්
ඇසුරු කිරීම.

ගිහි සැපත සහ ධන කළමනාකරණය



සමජීවිකතාව: ආදායම හා වියදම සමබරව පවන්වා ගැකිම.

අධික ළෙස වියදම්
තරන්නෙකු හෝ
අවිතය මහුරා
අගෙතු තොවී
මිඩංස්ටව
පිවත් විය ශුතුය.

සන්තෘප්තිය සහ වගතිම

තමා සතු දෙඩින් සතුටු
මීම (ඍත්සශේබිත)
තත වතය තිවැය්දීව
ආරත්මා කරතාසීම
වැදතත් වේ.

නිවන කරා යන ආර්ය මඟ: වීමුක්ති ප්‍රවාහයේ ගමනාන්තය

“දහම් ඇස” පහළ වීම

හටතන්නා පුළු යමන් ඇත්ද, ඒ සියල්ල
විහාශ වහ පුළුය යහ සත්‍යය ප්‍රකපත්ෂ ලෙස
අවබෝධ විම මෙතිදී සිදුවේ.

අරහත් (Arahant):

සියලුම දස තංයෝජන සත ආශ්‍රවඝාලින්ම ප්‍රහාණය වේ.

දස සංයෝජන සහසුලින්ම පුහාණය කිවම.
අරනත් කාවයට පන්විමේදි කාමරාන, ඝටිස, මාන ඇතුළු
සියලු බැදිම් සහ අගති සහගත සිහුවිලි හැකි වි යයි.

නිවන යනු පරම සුවයයි.

තිවන යනු කානුයට හා අවනාගයට
හපු නොවන, ජරාවට පත් නොවන,
සදාකාලිත සාමය හා නිදහස ලබා
දෙන කත්න්වයකි.

අනාගාමී (Non-returner):

කාම රානය සහ පටිසය (ද්වේෂය)
ඉවත් වේ.

**අකප්පිය වේකෝ විමුක්තිය
(නොසැලෙන නිදහස).**

රතා, ද්වේෂ සහ මෝහයෙන් තොර
වූ, කිකිවතවත් යටපත් තළ
තොහැති පූර්ණ තිදහස
අරහත් උකුමත් අත්විදියි.

සෝතාපත්න විමේදී

සත්තාය දීට්ඨීය, විචිතිවිණාව
සහ සීලබ්බත පරාමාසය යන
බැඳීම් ඕකින් ඉවත් වේ.
පළමු බැඳීම් (සංයෝජන)
තුහෙන් තිදහන් වීම.

ආර්ය අෂ්ටාංගික මාර්ගය යනු ‘ප්‍රවාහය’ යි.

සම්මා දිට්ඨියේ සිට සම්මා සමාධිය දක්වා වු සාධක අට
සිමන කරා ගලා යන පුවාතය ලෙප නැදින්වේ.

විමුක්ති අවධිය	ඉවත් වන ප්‍රධාන කෙලෙස් / බැඳිම්
සෝභාපන්න (Stream-enterer)	පත්කාය දිට්ඨිය, විචිකිච්ජාව, සිලබ්බත පරාමාසය
අනාගාමී (Non-returner)	කාසි රාගය සත පටිඝය (ද්වේෂය)
අරහත් (Arahant)	ඔයලුම දස සංයෝජන පන ආලවයත් සහමුලින්ම ප්‍රහාණය වේ